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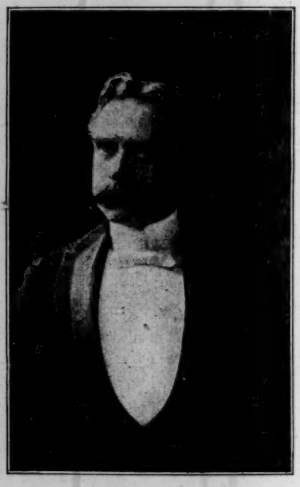

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—MARCH, 1913.—NO. 3.

PASTORAL CARE OF ITALIAN CHILDREN IN AMERICA.

Some Plain Facts about the Condition of Our Italian Children.

TO whom will the Italian immigrant hand on the pick and shovel with which he now builds the nation's drainage systems and traffic ways? The answer, at least in part, is that hardly one of the hundreds of thousands of Italian fathers who at present feed their families on the bread of the trench will ever bring one of his half a dozen sons to work by his side, or leave to him the legacy of the spade. Necessity, not choice, puts the newly-arrived son of Italy into the toilsome labor of the street. As the Irishman before him, he will live to see his sons and daughters established in honor and equality with the best citizens of this land of opportunity.

Quick to catch on, eager to learn, and talented beyond the ordinary, the young Italians' speedy rise to prominence in our national and social life cannot be doubted. The antiquity of their civilization seems to have given them a stimulus for advancement and an hereditary ease of adaptation. They relinquish the strictly national conventions of the fatherland with great ease and readiness, and possess a native refinement of manner and feeling that will greatly hasten their adoption into the best circles of our national life. Their great numbers make them an element to be reckoned with in the religious, commercial, and civic life of the nation. It is their relation to the religious life of the nation that we wish to discuss in this paper.

A New Religious Problem.

It is surprising, even to astonishment, how few of our most intelligent people, and even of those whose business is the care of souls, realize that the flood of Italian immigration into this country has presented a distinctly new and important religious problem to the Catholic Church in America. The Church is in danger of a grievous loss from this lack of realization, and the consequent neglect of the means essential to the favorable solution of the problem.

The first generation sprung from American-born Italians will number several millions. They will enter the contest of life without a single handicap, and will win their pro rata share of success in the various departments of our national life. Any religious society that will claim the solid and practical allegiance of this numerous body can lawfully rejoice in its good fortune.

But who doubts that the Catholic Church will realize this rich accession to her strength? Is not this happy result well nigh inevitable just as in the case of the Irish and Germans and Poles? Unhappily, too few of those who give the subject a thought doubt that this thoroughly desirable issue will be the real one. Too many look forward to its realization as a matter of course, requiring no special care or precaution to secure it. Nothing could be farther from the truth. Nothing is less warranted by conditions of actual present facts than such easy expectations. Those who have labored among and with these people in their own crowded settlements know, best of all, how desirable it is to keep them in the faith. They also quickly come to realize that it is going to be hard to do so. Religious indifference is a ravaging contagion among them, and all but inherited.

A Faulty Parallelism.

There is absolutely no excuse for asserting a religious parallelism between the immigrants from Italy and those from Ireland, Poland, or Germany. These latter came to America heroically attached to their religion, well instructed in it, faithful in the use of its Sacraments, and ready to die for it. In fact, in many cases, they left home and country rather than live upon the reward of its denial. Religious truth and re-

ligious practice were the first lessons of their children's mental awakening. The Church was the centre of their infant world. Prayer, the Mass, the Sacraments quickly became to them words of meaning, as well from the life and conversation of their elders as from the instruction of the fireside. The priest of God was pointed out to them as the visible embodiment of God's power and goodness. To him they were taught to reveal their consciences, and from him get the counsel for the guidance of their lives. To think evil of God's priest was for them an iniquity; to whisper it about, a crime. Nine-tenths of my readers have but to recall their own childhood to fill out the picture, and to realize how a knowledge and love of their religion came to them almost inevitably from the precious teaching and more precious example of their homes.

Now, kind reader, try to imagine how differently you would have fared if one or both of your parents had known practically nothing of their religion and cared a great deal less about it; if not only your parents were in that sad condition but also hundreds of your neighbors. What if your father and older brothers and most of the grown men of the neighborhood, instead of attiring themselves with special neatness and going with reverence to Holy Mass on Sunday morning, had derided such a suggestion, and instead had either joined in some servile work such as digging a cellar, building a house, and other such weekday occupation, or had gathered in groups along the sidewalk to play cards? If you had never seen the grown folks bless themselves or heard them say a prayer; if they had never taught you the sign of the Cross or the Hail Mary at home, would you have come so easily, or at all, to esteem your religion as something precious and essential to your whole lifetime? In a word, if your infancy and youth had suffered from such an absence of religious instruction and such an infection of bad example, would you be a practical Catholic to-day, without the special intervention of some outside help?

Just this sad condition prevails in many, if not most, of our Italian settlements to-day. With what assurance can we count upon the Catholic allegiance of the several millions soon to be born when their fathers and mothers, now in their

infancy, are being turned into the camp of irreligion by default of instruction and emphasis of bad example?

A Religious Handicap.

The writer is not trying to depict an imaginary condition. He speaks from information obtained from experienced workers in Italian quarters and from actual personal experience and observation in the West Side Italian district of Chicago and the Italian settlements of St. Louis.

It is perhaps too generous to say that one out of every ten men beyond sixteen years of age goes to church on six Sundays of the entire year. When the children first come to Sunday school, whether they be seven or twelve years old, it is exceptional if they know a single prayer or can properly make the sign of the Cross. Silence and reverence within the House of God are meaningless things to them; because their elders have never lead them to the church and taught them by example or whispered word. God's special presence on the altar is as little known to them at the age of ten, if they have been left to their parents, as it would be to the children of pagans. Stories of priestly unworthiness are with many of their elders their nearest approach to religious conversation. This acts as poison upon the minds of the young, and distrust of God's minister blocks the way to the means of grace.

Italian news-shops of Chicago are ablaze with vile anti-clerical literature, and display in the street windows gross caricatures of the Pope and Bishops of the Church. Crowds of men and boys stand before these windows every evening, drawn thither by pictorial battle scenes and war bulletins. No need to emphasize the evil effect this must have upon the young whose minds and souls are without the antidote of knowledge and grace. Sunday morning funerals, where allowed, bring hundreds to the church door, but seldom any but the pall-bearers and a half-dozen chief mourners enter the House of God. The frequent celebrations of special patron saints are often the occasion of missing Sunday Mass. Street music and cannonading during divine service, even if staged near the church door, would be a strong temptation for even well-instructed children to stay outside. Even the occasional

attendance *en masse* of a society or organization at the Holy Sacrifice is a sign of respect for some convention or statute of the fraternity rather than an evidence of religious conviction. For most of these men will thereafter absent themselves with studied and uniform regularity.

Sewing clubs, kindergartens, and domestic economy schools, established and supported by non-Catholic sects, are an added danger to the faith of the little ones. These places are often the free dispensaries of clothing and groceries. They take the little ones off the overworked mothers' hands and provide them with club amusement and numerous treats. Their ulterior purpose is of course proselytization. Sad as it surely is, it is just as surely a fact that very many mothers not only do not object to their little ones going to these places, but even insist upon it. Good prizes, such as a large doll, a pretty dress, hat, or other coveted article of clothing, are offered at set intervals as rewards for regular attendance during the intervening periods.

At first thought it is surprising how quickly the children show symptoms of imbibed Protestantism. But the marvel ceases when we reflect that their little minds and hearts have never been prepared to resist these influences. Knowledge and love of Catholicity cannot be said to have been in previous possession. The individuals in charge of these sectarian centres are usually very amiable and very tactful women. Their labor and their disinterestedness are evident to all the neighborhood. The children come to love them for their personal charm of manner as well as for their kindness. They narrate to them the Gospel stories and teach them to love the Lord Jesus. The children stay with them through their tender years, deprived of doctrinal instruction and the food of the Sacraments, and graduate into the ways of worldliness, with no other gain than a few natural virtues and with the irreparable loss of their faith.

A zealous Catholic lady in Chicago undertook to emancipate a number of girls from one of these Protestant centres. By dint of much labor and sacrifice she rescued a few of the older ones. Some at the age of eighteen years had never made their first Communion. When persuaded that they should do so, the rival evangelist did her utmost to have them

change their minds, begged them to put it off for another year, insisted that they were not ready for such a step, and promised to prepare them herself for the solemn act.

This particular centre of social activity is supported by the Congregational Church of Oak Park. They have a large settlement church and club quarters on Ewing street adjoining the Hull House. Besides a minister, a permanent settlement worker, graduated from a training school at Lombard, Illinois, is maintained at a salary to work among the Italian children who literally throng this neighborhood. Cadet workers are sent from the training school to aid the principal in the kindergarten, into which the merest tots are taken. Evening socials and prayer meetings are conducted for working girls. One has to know something of the abnormally crowded conditions of the average Italian home, where such a function as a social party, even for a few, is fairly impossible, to realize the force of the attractions offered. Roomy and well-lighted halls furnished with piano, adapted for games, and presided over by genial hostesses trained in cordiality and skilled in entertainment, and all these free, are a strong temptation to those who know nothing of the advantages of their own religion, who do not understand its prohibitions, and cannot see any danger where they are instructed only to be good.

Much more might be said and numerous instances given to show that the children who swarm our Little Italys suffer from a very serious religious handicap. From the foregoing it ought to appear evident that the saving of these children, and through them their progeny, to the Church is a problem whose solution is both difficult and urgent. I have tried to present without exaggeration, how very little religious help and how very great religious harm the children of many Italian immigrants receive in the home circle. Experience of contact with actual conditions will only emphasize the reality of the heavy odds in favor of a lapse into religious indifference of many hundreds of thousands. I do not intend to discuss here the causes of the unhappy religious status of many Italian immigrant parents and unmarried adults. Suffice it to say that they are not a scandal to their little ones through wickedness or a desire to do them harm. Italian parents are

kind to their children, labor hard for them and rejoice to see them advance. But in numerous cases their own religious life is well-nigh dead. They land among us without a knowledge of the catechetical elements, without any appreciation of the Sacraments or the virtues of religious practice. The plain truth is, very many of them present the worst symptoms of religious starvation, aggravated by distrust of those in charge of the ministration of religious help. I wish to discuss in further detail the subject of saving the little children.

Why Outside Help is Needed.

The zeal of the bishops of dioceses which contain Italian settlements in providing all the aid within their power is unquestionable and worthy of all praise. Likewise the work of those in immediate charge of these congested districts has borne fruit proportionate to its generosity. But their best efforts are greatly inadequate to the task. Defection from the fold, present and prospective, is truly enormous. Without generous and organized aid from outside sources these children have but a slender chance of becoming firmly fixed in a proper knowledge and practical love of their religion.

In the West Side settlement of Chicago there are four large public city schools. Two of these are attended exclusively by Italian children, and in the other two these children predominate. Four priests have spiritual care of the neighborhood. With an adult population religiously indifferent and unused to supporting the material fabric of the church by financial sacrifice, it is clearly impossible, at present, to do more than build parish schools for but a relatively small proportion of the children. Without this chief auxiliary of religious education during the week, with more religious harm than help in the home, the task of Sunday catechetical instruction becomes as formidable as it is imperative. But left without outside aid the resident priests can do but little. The duties of the Holy Sacrifice, the confessional, and the pulpit, with an average of three funerals, take every moment of the morning. Marriages and baptisms fill up the afternoon, even if the pastors' influence were not insufficient to bring many of the children back for instruction.

Lay Apostolate to the Rescue.

But by the Providence of God a party of relief is at hand. Salvation is delivered to the Italian child by the lay apostolate of the Sunday School Association. Through the work of this zealous band is the child made superior to its father, and in it a Christian Catholic parenthood is secured for multiple generations yet unborn.

It was the privilege of the writer during the past two years to witness the truly marvelous good that is being produced in the Chicago West Side settlement by such a lay Sunday School Association. The work was organized some fifteen years ago under the Right Reverend E. M. Dunne, D.D., Bishop of Peoria, who was the first pastor of the Guardian Angel Italian Church. It now conducts what is probably the largest Italian Sunday school in America. The average Sunday attendance is between twenty-five hundred and three thousand children. The zeal of the teachers, about a hundred in number, is heroic and inspiring. Many of them have to ride for more than an hour to reach he mission from their homes. They come to the settlement for the nine o'clock Children's Mass, and this, very frequently after having gone to early Mass and Communion in their own churches. This cheerful labor of sacrifice, assumed by independent, prosperous, and thorough-going Americans, without question of recompense, for the love of religion, is itself a powerful lesson for these quick-witted children. It acts as an offset to the scandalous neglect of their own grown people. The presence of the teachers at Mass to show the little ones how to act in church, to lead in the songs and common Catholic prayers and in the following of the Holy Sacrifice, is more to them than a volume of instructions. Mass is celebrated both in the upper church and in the basement. Sunday school is conducted after Mass.

Besides instruction in the prayers and the essentials of catechetical doctrine half a dozen sodality groups have been organized to keep the children at church and the Sacraments after their first Communion. These sodalists number nearly a thousand. To see three and four hundred of these youths go devoutly to the Holy Table on their respective Communion days is a cause for ardent thanksgiving. It is also a spectacle

for the regeneration of every beholder. These little ones, careful to go to confession on Saturday night, careful to keep their fast on Sunday morning and radiant with joy and grace as they return from the Sacred Banquet, are proving themselves missionaries in the home. In them is the best hope for an awakening or revival of religious interest in thousands to whom the priest has no access.

Of course many fall victims to the irreligious and wicked influences which surround them, and lapse into a sinful neglect of their religious duties after the age of fifteen years. But their faith has been confirmed in knowledge; they carry with them the memory of a peace which surpasses understanding and which filled their souls in days when they banqueted on the Bread of Life, and there is a reasonable hope of their future return to right living.

Advanced Work—Safeguarding the Young Folks.

To minimize this falling away from religious practice there is need of a continued, and, in some way, a more difficult apostolate. Something should be done to hold them close to the Church during the years of their teens. If all the means of social enjoyment, which is the life-breath of these years, have a neutral or adverse relation to their religious duties, very many will surrender the practices upon which depended their souls' higher life.

The Sunday School organization mentioned above has taken up this continued social work with generous devotedness. Club quarters were secured consisting of four large rooms and a splendid exhibition and dance hall. These rooms were thoroughly renovated, freshly painted, and tastefully decorated with pictures and hangings. They were fitted with new, and not cheap, furniture, and arranged respectively for billiard and card room, piano and social room, sewing room and gymnasium. These rooms are at the disposal of the boys three nights a week and given over to the girls for another three nights. A salaried superintendent is in charge, who, if prudently chosen, can be of great social aid to the members, besides his chief function of maintaining a decorous discipline. A ticket of good standing in one of the sodalities is required

for a membership card in the club. The monthly fee is fifteen cents.

Besides the social features of the club, the girls are given lessons in dressmaking, millinery, drawing, and dancing. A number of Association members are present each night and greatly help to promote the good aimed at by the organization. Several times a month mixed parties or socials are held, and once each month a more elaborate entertainment or dance is conducted in the large hall. Business meetings for appointment of entertainment committees, the arrangement of programs, conducting of dances and parties, etc., are all in the hands of the young folks themselves, under the supervision of an Association member. This is a very wise and very important arrangement. The young people are thus given a training in organization and a consciousness of social ability which fit them to exert a very helpful and leading influence among their own.

The club has been a great success up to date. There are many evidences of its good effects upon the spirit of the neighborhood. But principally, it is keeping many young men and young women closely associated with the means of grace and the source of religious instruction through the most dangerous period of their lives.

More Help Needed—Where Will It Come From?

Thus has an organization of lay apostles saved to the Church and to salvation many thousands who otherwise had but a feeble chance to stay within the way of grace. More lay apostles, many more, are needed to do the work that is urgent throughout the land. Even in that one settlement in Chicago there remain nearly half a thousand uninstructed, religiously uncared-for children.

How are these lay apostles to be secured? Are there enough volunteers to be had for the task? It is the opinion of the writer that there are more than enough, willing and capable, if the message of want was delivered to them. Thousands who feel drawn to do something extra in the Lord's vineyard, nevertheless stand idle because there is nothing at hand claiming their ministration and they know of no organization whose good purposes they can serve. Here is an

opportunity for the pastors of souls in well-established, well-cared-for parishes to do their Master a great service. If they encourage the work of the lay apostolate and direct the attention of their zealous people to the forelorn condition of the little ones in our foreign settlements, whose souls cry for the Bread of Life, many hearts will be stirred. Noble workers will come from the four quarters into this field ripe for a heavy harvest. Nor will these pastors be without prospect of an immediate share in the good thus accomplished. Many Italian families, blest with this world's fortune, are yearly moving from the Little Italys into the general residence districts of the cities. If their faith is practical they become a decided gain to the parish which gives them a new home.

The proper organization of a successful Sunday School Association to work among the Italians, after the material for a teaching staff is secured, is vitally important. The questions to be solved and difficulties to be overcome are many, and some of them complex. Space will not allow a suitable discussion of them here. But the actual success of these Associations in many places proves that the problems are not unsolvable nor the difficulties impossible to be overcome. We will be satisfied if our discussion has shown that the Catholic Church in America is in imminent danger of losing several million adherents. These youthful adherents, besides the priceless value of their own souls, carry with them the divine destiny of unborn generations. This danger could be greatly lessened by a more generous lay coöperation organized for their instruction.

May God inspire the pastors, from whose parishes these lay apostles must come, to awaken their people to the cry of many little ones starving for the bread of God's truth.

W. H. AGNEW, S.J.

St. Louis University.

THE CHURCH AND THE ITALIAN CHILD.

The Situation in New York.

THIS paper is not to be regarded as even an attempt at a scientific statement of the religious condition of the Italian children of New York; the data for such a statement have not yet been collected. Well then, since a discriminating study of these data must necessarily precede any thoroughgoing effort to determine and meet the peculiar needs of the situation, may not the present article be set down as premature? Yes, fairly enough, it may. We are on the eve, not on the morrow, of an organized investigation. A Commission, with power to effect this, has but recently been created by His Eminence, the Cardinal Archbishop. It is only when it will have completed the work now in contemplation and when a report will have been made on the practical efficiency of the various institutions and methods now in use, that one may form a final opinion as to the exact conditions of the problem confronting the Church and the means on which she must mainly rely in her attempt to answer it. And only then, may one discuss the situation scientifically.

In the absence of adequate statistical information, however, there is still something to be learned from the less formal statements of persons who are intimately familiar with the field and, by successful work, have demonstrated their just appreciation of the elements with which we must reckon. During the preparation of this paper, the writer has gone into the subject with many engaged in this territory. Their experience has brought them into contact with hundreds of thousands of Italians, and has ranged over the crowded sections of the lower city, central, east and west, Little Italy in Harlem, and large settlements in Brooklyn and the Bronx. And these counsellors have looked at the matter from the varying points of view of community and diocesan priests, of Brothers and Sisters, of laymen and laywomen, of Italians, Germans, and Irish.

Our present purpose is to sum up and to contribute to the general fund the most important information gathered from these various sources, and thus to direct the light of experience upon the question of the Italian child's attendance at religious exercises.

For purposes of discussion we shall class as "Italian" all children of Italian birth or parentage and the children of these when living with parents. Where comparison is made, this class will be set over against the children of the German and the English-speaking races. The term "parish" is understood as summing-up the Catholic activities in a given locality. And "attendance" means the regular practice of the prescribed religious duties,—Sunday Mass, the Sacraments, Instructions.

The first point for consideration in this study is, whether or not the Italian child provides a special problem apart from the common problem, "How to secure the attendance of children at religious exercises." There is, indeed, a strong impression that it is much more difficult to secure the attendance of the Italian children than the attendance of others. This general impression takes little account of the particular circumstances affecting the situation, does not patiently trace effect to cause, and commonly offers the bare statement of the fact as sufficient ground for a sweeping condemnation. In these respects, the general impression, being superficial, is of course pretty sure to be wrong. With regard to the main fact, however, it is undoubtedly right. No one familiar with the situation questions that the percentage of attendance of Italian children, taken as a whole, is lower than the general percentage of other children.

That this difference is, to any great extent, due to inherent difference between the two classes of children is a theory supported by practically no evidence and believed by no patient-minded student of conditions. The causes operating to diminish the percentage of the Italian children are, for the most part, reducible to two,—parental indifference (or inability) to enforce attendance; and a certain lack of adaptation between the parish and the child. Some would add to these two causes, the particular disposition of the Italian children, as being more emotional and volatile than the class with which they are in contrast. There seems to be no proof that this cause would attain any significance, were it an isolated one; or that it really constitutes a special difficulty over and above the common difficulty offered by the universal tendency of children to be less stable than adults. It has not yet been

demonstrated that the Italian child is less regular than other children when living under an equally strong home influence and in an equally well-adapted parish.

The summary of much discussion and much reflection indicates that the problem is really a very simple one—not necessarily that the present evils are easy to correct but that the method of their correction is easy of statement upon paper. The fact of the matter is that the Italian portion of the flock has run beyond us; has grown so fast as to confuse us; has made demands which, under the pressure of other work, we have called too exacting; and has tempted many of us to believe that the task of adequately meeting these demands is so clearly impossible as to be not worth our while to attempt. Little by little, however, we are catching up, as immigration slackens and our resources multiply. Year after year, complications resolve themselves and misunderstandings are explained away. The successful policy is no longer an inscrutable secret, but merely a matter of time and men and money.

That brings up the larger question of the relation of the parish to the Italian in general, with which, specifically, we are not at present concerned. Yet, as has been suggested above, the relation of the child to the parish is a matter that cannot be isolated and discussed apart. It is essentially affected by the relation of the parent to the parish. Idle is the hope of establishing a perfectly satisfactory condition among children, until the condition of parents is fairly satisfactory. That the condition of the parents is growing better year by year provides our best ground of confidence; and the care of the adult must be regarded, in some respects, as the most important part of our work just now. To be sure, the present state of things is temporary; in another generation, the foreign-born parent will have almost disappeared. But would it be zealous, would it be wise, would it be consistent with the practice of the Catholic Church, to overlook a vital spiritual interest while waiting for another generation to be born?

So far as it is a special problem, then, the question of the Italian child is a question mainly of the relation between the parish and the Italian parent. Secondarily, it is a question of the direct relation between the parish and the Italian child;

of the success of the parish in its effort to offset bad influences under which the child may fall, to provide good influences which the child may lack, to study the Italian child's difficulties, tastes, and opportunities with the same zealous attention that is given to the difficulties, tastes, and opportunities of other children.

This comes pretty near to saying that wherever Italians are gathered together in any large number, both parents and children should be ministered to by a parish specifically adapted to their needs. Such a parish should be so small that it can come into individual contact with every one of the parishioners; so zealous that it will do so; so free, financially, that it can easily meet the more obvious requirements of the children and guard them against the more obvious temptations,—the temptations, for instance, presented by non-Catholic institutions. I do not know anyone who will say that such a parish can begin with being self-supporting.

What might perhaps be regarded as the most valuable lesson to be learned by observation of work among Italian children in New York is given by one pastor who has attained a preëminent success that clothes his opinions and his methods with a sort of final authority. He holds that, given two properly zealous priests to a congregation of about five thousand, and given the period of time requisite for the wearing down of habitual indifference or misunderstanding, the Italian parish ceases to be a problem. He, himself, uses no very novel methods except in so far as tireless application and unselfish purpose and perfect simplicity may deserve to be called novel. He relies very little upon lay assistance other than the ordinary help given by teachers of catechism. He trains and supervises his assistants, both clerical and lay; he is strange to no aspect of the daily lives of his parishioners; he spares no pains and recognizes no failures,—and he holds the Italians of his parish in the hollow of his hand. I am ready to affirm that those who closely inspect his work and take counsel with his fellow-workers will be disposed to believe that under such conditions as those that obtain in his parish—and he maintains that they can and should be duplicated substantially in any reasonably small Italian parish—nothing more than the methods he uses will be found necessary.

Divide et impera. There are some three hundred and fifty thousand Italians in this Archdiocese. The parishes and priests devoted to their needs are increasing rapidly year by year.[1] When every group of, let us say, five thousand, is served by a parish zealously and intimately ministering to both parents and children and unhampered in any important respect by the want of money,—then the struggle will be on a fair field, with the Church a sure victor.

There are, however, places where this desirable situation cannot be established for the present, perhaps not at all. The living conditions, the composition of population, the propaganda of heresy, or irreligion, or immorality, make one locality unlike another. Adequate provision for the needs of hundreds of thousands of people is not a work to be instituted in a day. And so, in many places, while growing toward the desirable ideal, we shall have to temporize as cheerfully as we can.

It is with the best methods of temporizing, then, that we are at the present moment concerned. Given the conditions that exist in many places where, to begin with, there is an evident and perhaps inevitable lack of adaptation between a dominantly non-Italian parish, and the Italian portion of the congregation, or where the parish is hopelessly weighed down by the bulk and number of the forces against which it contends, what are the best means of promoting at least an improvement in the attendance of the Italian children?

It would be absurd to name as the chief means anything else than this,—the presence of a zealous and discreet priest, who is personally sympathetic with them. One such man will do more to win the Italian child to the practice of religion and virtue than all the money and all the ingenuity of the Educational Alliance. He will need no advice. Let him be assisted to carry out such means as he sees fit to use.

[1] The following figures apply to the Archdiocese of New York within the city limits: churches for Italians, 19; chapels or basements, 12; chapels for Italian institutions, 5; priests of Italian race, 81; priests of other races, 6.

The following are the figures for the Diocese of Brooklyn: Italian population, 150,000; churches for Italians, 15; chapels or basements, 3; priests of Italian race, 36; other priests assigned to Italian work, 21.

Considerations.

There are certain points that may profitably be drawn to the attention of inexperienced workers who are trying to bring Italian children into touch with the parish.

First, one may prudently assume that in this enterprise very intensive work will be called for. Some of the possible reasons for this state of things will be presented below; but whether they form a correct analysis of the situation or not, is a matter of small concern. The fact remains that, in the particular field of work we are discussing, the worker will have to give much more than the ordinary amount of effort to secure what in other fields would be considered a mediocre return.

In particular, we may specify the following qualities as desirable:

Gentleness. Here more quickly than elsewhere roughness will do harm. Zeal will not suffice, unless it is liberally and even extravagantly tempered with sweet discretion. Unintentional—less frequently intentional—rudeness must be overlooked; and the firmness exercised must be the firmness not of severity, but of true kindness. Despite the current calumny, it will be found that with the Italian, old or young, affection is more powerful than a bribe.

Patience. Time must be prodigally dispensed. All sorts of foreign business must be listened to, and perhaps managed, by the worker. Over and over again the visit must be renewed and the argument repeated. Pressure must be maintained until prejudice is worn away and inertness made to stir.

Method. This is something of which the real importance may easily be overlooked. Investigation shows a certain direct proportion between methodical supervision and success. That, of course, is a general truth; but it holds with special force in work among the Italians. There should be invented some sure method of checking up returns, and delinquents should be made to know that each failure in attendance is recorded. The writer's recent observations have tempted him to see in their command of method the secret of the marked success attained by certain German priests who have done wonderfully good work with Italian congregations,—for instance, in

one parish where there are eighteen hundred boys at Communion on the Sunday assigned to them each month.

So far, as to the qualities to be desired on the part of the worker. Further, he, or she, should bear in mind that there are external, physical and moral conditions which operate to make the burden of religious obligations a peculiarly heavy one in the case of the people he is trying to bind to the Church. To remember this promotes patience with the irresponsive, and the disappointing cases that often will seem so disproportionately numerous.

With regard to the parents, the following facts deserve particular emphasis as affecting the attitude, or record, of the Italians in religious observance.

Quite commonly, the occupation constitutes a real obstacle, or at least a difficulty. Railroad men, laborers in freight yards, bootblacks, barbers, small grocers, fruitstand-keepers, newsboys, often have, either on Saturday night, or on Sunday morning, or on both, a serious impediment to attendance at Mass or the Sacraments,—especially when a supine government, or a dull public conscience, allows the already over liberal law to be freely violated to the prejudice of religion. It is not plain that these people are always theologically excused; but at least their position generally constitutes a mitigating circumstance. And that position generally affects the liberty of the wife and children as well as of the head of the family.

Another fact not to be overlooked is the burden involved in motherhood on the part of the poor. The birth rate among the Italians is high,[2] and the number of children born, or cared for, by a mother certainly affects her ability to attend Mass. Again, among Italians, the number of unmarried young women is relatively small, and this class surely forms the largest proportion of church-goers among our Catholic people generally.

We must include, among pertinent considerations, the relative frequency with which scandals have been thrust upon the attention of this simple-minded people,—and whether the scandals be actual, or the product of a calumnious anti-clerical propaganda, they constitute a very real obstacle.

[2] The Italian birth rate for New York City for the year 1911 was 59.62 per 1,000.

Nor must we forget that an anti-clerical head of the family both occurs more often, and possesses in his own household a more absolute power, than among the races with which the Italian is now being compared. How this affects the question under discussion is plain.

Again, taking into consideration the parish which the average Italian is called upon to attend, shall we not allow that often there are circumstances rendering attendance more difficult for him than for the average Irishman of German? It is not a question now of locating the responsibility, or even of proving that there is any responsibility. "Nous constatons un fait." The Italian is often poorer than the average parishioner and less finely dressed; he has perhaps encountered some lack of sympathy, if not some positive rudeness, on the part of a person or persons, more or less identified with the parish which he must attend, if he attends anywhere; and finally, he has probably never grasped the rationale of American custom with regard to money offerings. In the case of a people above the average in sensitiveness, it is to be presumed that these matters will play a fairly significant part in determining the percentage of attendance at church. They must then be weighed well by anyone who would bring to the treatment of the problem a thorough understanding of its complex elements.

The foregoing are negative considerations, having regard to circumstances which tend to diminish the percentage of attendance. Other considerations show us a reason for encouragement or suggest some ways of securing improvement.

The Italian is proud of his Catholicity and indignantly repudiates the imputation of infidelity or heresy. After all, this is something; and often it provides a basis by which he may be led to do the things that are shown to be implied in his Catholicity,—obligations of which perhaps he has hitherto been inculpably ignorant.

He is responsive, grateful, and affectionate, by disposition. We are not preparing a brief, nor attempting to enumerate all his qualities, good and bad. But the traits just mentioned have played a very important part in the conversion, or in the amendment, of many thousands of the people in question; and

the priest or layworker who remembers them will, other things being equal, have the greatest share of success.

The Italian is fond of his children, and attention to them will win his love and dispose him to a certain extent in favor of the cause for which the worker pleads.

And is it not to be recognized as a point in his favor that, with whatever attendant failure and imperfection, he is not ready really to abandon his religion, at the behest of the institution that tries to bribe him to commit this baseness? Often a cultured missionary sets a price upon the apostasy of a poor peasant, who accepts the gift, and conceals, but at heart does not deny, his faith. Which one of these is viler in the eyes of God, and in the judgment of enlightened men?

These considerations affect the parent directly, and ultimately the child. With regard to the child specifically, we may add that the sensitiveness which is his marked trait will often make him a difficult subject for the type of teacher who can get along harmoniously with the average child. Unkindness, and, above all, corporal punishment, or the threat of it, will be apt to alienate him with peculiar finality.

On the other hand, this child's readiness to respond to the display of affection will be of very considerable help to the right sort of worker or teacher. Even if it be proved that children are fickle the wide world over, it still holds true that affection is one of the important means to be used in winning, guiding, and retaining the class now under consideration.

One must not be blind to the fact that in comparison with the child of the English-speaking parent, the Italian child is at this moral disadvantage,—that he knows more than his parents concerning the language and the customs of the country in which they both live. This inevitably secures for him both a power to defy, and an opportunity to deceive, which is impossible in the case of the average child. Consequently, the worker who is looking after the child's interest will have to take more than ordinary pains to keep in touch with the home and to control the false impressions which arise in the mind of the parent, with regard for instance to places of amusement, or school regulations, or the rules and demands of the parish.

Lessons of Experience.

Theoretically, we must all admit that, other things being equal, a worker or a pastor of Italian race is fitter than any other to minister to his fellow Italians. Practically, it has been demonstrated that this question of nationality is far from being the most important consideration. To have been born of Irish or of German stock has not prevented a practically perfect success in well-known instances here in New York City. In dealing with the children even the ability to speak Italian seems to be a minor qualification. What is really essential is that the one caring for the Italian child may be able to speak English.

Another lesson of experience is that the lay-worker usually has less influence than the priest or the nun in the Italian household; and in certain hostile sections households where even the priest's activity is strictly limited by unfriendliness or suspicion, Sisters have been able to do effective work.

The Italian Mission Band merits particular notice as providing parishes with a very practical means of securing special attention for the Italian portion of the flock. Religious exercises and sermons at demand, as we should anticipate, are provided by these priests. What is of particular interest is their new method of getting the people in touch with the church by going into a parish at the pastor's call, making a house-to-house visitation, and getting returns for the parish census. Their method of work is peculiarly valuable in view of the relatively great importance of the Italian census and of its relatively great difficulty.

Instruction has already been mentioned as among the most important features of the work under discussion. For the securing of attention, several interesting methods have been devised. One pastor finds it advisable to enter into a friendly discussion with the godparents who present themselves on the occasion of each baptism. They never refuse to acknowledge the time that has elapsed since their last confession and to declare whether or not they attend Mass faithfully and send their children to Sunday-school. Then, under the form of a brief argumentation, considerable instruction is conveyed as to the nature of these obligations. The charge that non-at-

tendance implies loss of Catholicity or profession of Protestantism is always indignantly repudiated. And the bystanders will always lend the support of their approval to the priest when he explains triumphantly that without Mass and the Sacraments one can be a Catholic only in name.

Another pastor makes the publishing of the marriage banns conditional on attendance at a series of weekly instructions fixed for whatever day and time the parties can conveniently attend.

A pastor whose congregation includes a large number of Italians has, after various experiments, concluded that most satisfactory results are obtained by means of two departments in his Sunday-school, one reserved for Italians and conducted by Italian Sisters, and the other open indifferently to all. This solves a problem sometimes presented by the diversity of taste and of social standing among the Italian children; and by the difference of capacity and of zeal among the teachers.

Visits to the home just before the time of Sunday-school to prepare the children or to start them on their way or even to accompany them to the church, is a very expensive proceeding from the point of view of effort; but it is rich in result.

Systematic records are most desirable with regard to the attendance at Sunday-school; for promises are apt to be easily made and broken. A strict "checking-up" and an unending series of visits to the home, is the one way to correct truancy.

Where there is a parish school the control of the children becomes comparatively easy. But sometimes it happens that the Italian parish cannot afford a school, or that the pastor, having to choose between a school and the building of a second church by way of mission, has decided the latter to be more necessary. To pastors in this situation, encouragement and a splendid example may be found in two parishes which are really models of efficiency. Here the priests keep in such close touch with the neighboring public school that they are the real truant officers of the district and reap a harvest of prestige with the authorities, and of influence over the children.[3]

[3] One priest in a purely Italian district has raised the percentage of attendance at the school from 25 per cent to 75 per cent and informs me that he is about to be made a public truant officer of the city.

Instruction should be of the simplest nature and as practical as it can be made. It should include as a special feature plain answers to the stock objections which are encountered with regard to attendance. Large use should be made of pictures illustrating the lessons and these pictures the Italian child will be encouraged at home to keep sacredly.

Little leaflets in Italian containing the bare essentials of Catholic teaching and practice are very helpful. In the case of persons not able to read, a neighbor can often be found who will be proud to lend aid.

Sufficiently simple instruction in the doctrines of the faith can scarcely be provided without some personal ingenuity on the part of the priest who is dealing with very young Italian children. One method in use is that of requiring the children to learn an almost monosyllabic catechetical dialogue which covers and properly stresses the most important points of doctrine and practice in plain, colloquial language.

Another valuable means is a series of talks illustrated with stereopticon, or cinematograph. It is not unusual to find that the places provided are too small to hold the audience. The life of Christ seems to be the subject which is most appreciated.

We have evidence of the high value of a properly conducted Catholic Settlement,—also of the difficulty incident to the efficient carrying on of this kind of activity. Volunteer workers possessed of the various qualities required in such a field are not easily found. The capable professional is the alternative; or better still—when possible to discover—the religious community organized with a view to this very purpose. One religious settlement has, with almost incredible zeal, made steady progress against every conceivable obstacle and has won back to the Church some five hundred children formerly pupils of the Protestant missions with which the neighborhood abounds. Work was, in this instance, begun by visiting the quarter while living at a distance and then, later on, a house was opened in the centre of the colony; and the advantage of residence has been clearly proved by the difference of results in the two periods.

In many ways such an institution promotes the Catholicization of the people. By means of the Day Nursery it puts the

Italian mothers under great obligations and opens opportunities of acquaintance and instruction when these mothers are gathered in the frequent mothers' meetings. Lessons in the various activities implied in good housekeeping appeal to the domestic sympathies of this very domestic people. Classes in Italian help the children to keep in closer touch with their parents; to preserve their proper pride of race; to understand that not everything cherished by the old folks is of small value when contrasted with the glittering features of New York civilization. Children who will not continue at Sunday-school after having received their First Communion, are held in Perseverance Classes by nuns in such a house as we describe when no other means would be effective. And the wise provision and supervision of amusements in another Catholic Settlement gives a notable lesson in the possibility of slowly educating Italian children in the discreet use of that larger liberty to which their associates inevitably introduce them.

Apart from its positive usefulness, moreover, something in the form of settlement clubs will often be necessary to prevent children from being drawn into the open doors of Protestant institutions. There seems to be no reason why a Catholic settlement, properly equipped, cannot do much to form the religious sense of the neighborhood in the same way as the "social settlement" sometimes forms the social conscience. To hear Americans who are cultivated and intelligent, and are also personal friends, urging the obligation of Mass and the Sacraments is at least a stimulus to better observance. And it is an encouragement to a hatless—and therefore timorous—Italian woman when she learns that the best-dressed person she knows considers veils preferable to the milliner's most glorious creations and, as a Dominican missionary skilfully argued, that "the Madonna certainly never went to church with anything remotely resembling an American hat."

Provision for the innocent amusement of children and young people has been made in various ways and places. Such provision seems to be recognized as a general need. One priest spends practically every evening among his boys, providing them with music and with light, heat, and freedom to their hearts' content. His boy choir has been heard at several public functions always with the result that the listeners feel that

this man's activity is indeed worth while. He has found also that debating is an attractive entertainment for Italian youths.

The character of the recreation provided raises a number of questions which will have to be settled according to the lights and the abilities of the person responsible for the conduct of the young people in the particular instance. Should dancing be permitted or encouraged, and under what restrictions? Should the Americanization of the young people be promoted, or retarded, or left to the natural course of events? Should amusement be provided exclusively for the good on the theory that the admission of the bad will be hurtful to all and profitable to none? Should the religious side be so insisted upon that secular attractions will never form a motive for attendance? These are some of the practical questions which by different workers are answered now in this way and now in that.

Suggestions.

We come now to certain points presented for consideration by persons who should know what things are most immediately desirable.

For one thing, there is required an improvement in the provisions of the law so that Sunday will be less a day of work and more a day of freedom for the classes to which the Italians very commonly belong,—barbers, bootblacks, railroad laborers, small shopkeepers, fruit-venders. In the meantime, it is desirable that the existing law be more strictly enforced and, in particular, the law controlling the labor of small boys who sell papers or shine shoes on Sunday mornings and the law affecting the amusements of those other small boys who find it possible to gain admittance to a moving-picture theatre with the coin destined for the Sunday offering. One priest, very active in this field, has, without offending the parents, gone so far as to subsidize a family for the sake of securing a small boy's exemption from work and attendance at instruction. His success keeps pace with his activity.

A need to which attention has been drawn by one of the most devoted and successful workers in the Italian field is that of providing homes for children rescued from Protestant institutions and in proximate danger of relapse. Ineligible for admittance to any existing Catholic institution, they are

tempted by the bright promises of Protestant societies. The religious who makes this suggestion has opposed—and in the measure that equipment allows, most successfully opposed—the numerous Protestant missions, and he appeals to known facts to prove the necessity of some provision of this sort. The neighborhood is one where for about twenty thousand people there are six Masses on Sunday in a church that seats less than five hundred. There are seven Protestant missions nearby.

One other point deserves mention, namely, the possibility of doing something to direct the industrial vocations of the children. It was among the chief aims of Don Bosco to orientate the young people who came under his influence. The Salesians who in his spirit are carrying on a great work for the Italians of this city are unable even to attempt the methods which were the practical steps to their founder's wonderful success. Of the *ricreatori festivi* and of the *scuole industriali* there is not a single example here. One cannot but venture the hope that some resourceful philanthropist will appear and lend the assistance of his purse to a second Don Bosco.

All along emphasis has been placed upon the multiplication of zealous priests properly placed, as the essential condition of full success. So we may include here among practical suggestions the attempt to discover and to assist poor boys who would be promising candidates for the priesthood. On the whole, the Italian parent is too little disposed to encourage, or to permit, his children to pursue any other studies than the minimum prescribed by law; and the percentage of young Italians in the higher institutions of learning is far below what is desirable. Among the practical aims of far-seeing missionary enterprise, therefore, is that of a system of scholarships for aspiring or promising students. As has been said, the presence of a pastor adapted and assigned to minister to the needs of each fair-sized group of Italians would be a final answer to the problem. And the most successful of all the men of American birth and non-Italian race engaged in the Italian apostolate in this city has announced his conclusion that, other things being equal, it is the Italian priest who is best adapted to provide for all the spiritual needs of his fellow-countrymen.

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THE ORGANIZATION OF CHOIRS OF MEN IN OUR CHURCHES.

IN writing for THE ECCLESIASTICAL REVIEW, which addresses itself exclusively to priests, it may be necessary to state here that the article is written at the request of the Editor, and with a view of eliminating certain difficulties which pastors who are not themselves musically instructed, have to meet when it devolves upon them (as it frequently does in our country) to superintend the arrangements for creating an efficient choir service in their churches. There is a technical side, even to the mere question of organizing a church choir, with which an ordinary choirmaster is more familiar than a priest, unless the latter has had special experience by having personally conducted a church choir. This is rarely the case in America, however, where priests are for the most part sorely taxed with the pastoral duties of their office. Nevertheless the responsibility for providing proper liturgical singing devolves upon them.

THE REAL DIFFICULTY IN CONFORMING TO THE "CODEX JURIDICUS" OF PIUS X.

Ever since the promulgation of the Holy Father's Instruction on Sacred Music in 1903, one clause of which specified that, where it is desired to use acute or high voices, boys should be employed, we have heard the securing of men singers mentioned as one of the greatest, if not the chief, difficulty encountered in complying with the provisions of this *Codex Juridicus* on church music. Frequently one notices the underlying assumption that, if it were not for this feature, the injunctions contained in this Motu proprio could more easily be complied with. In other words—if women were still eligible as singers for our choirs, conformity with the pontifical regulations would be greatly simplified.

It is hardly necessary to point out that, in the great majority of dioceses in this country, the women in the choir loft have not, so far, been disturbed, and that they, in conjunction with the men, continue to sing the same unliturgical and, for the most part, commonplace music in the same haphazard and inartistic manner that has prevailed for the last forty or fifty years. One has but to glance at the programs published in

the Catholic and secular press at Christmas or Easter time to be convinced of the truth of this statement. It is therefore not the actual or supposed banishment of the women from the choir lofts which is responsible for the difficulties experienced in so many places in conforming to the requirements, except in so far as the choir material is to consist of men, or men and boys only, instead of both sexes being available as before. It is true that the percentage of willing reliable singers is larger among the women than among the men. There are more ready readers among the former than among the men. But even if the women were permitted to remain in the choirs, it is plain, in the light of the facts stated above, that the obstacles in the way of conforming to the *codex juridicus* of Pius X must be looked for elsewhere than in the personnel, or sex, of the singers. It is not a question of person or sex which constitutes the chief difficulty that confronts us, but a question of musical taste.

Proper Attitude of Choir Members.

The musical taste of our singers, as well as that of our congregations, has to be reformed or remade. Now, to remake the taste of our singers (as well as that of the faithful in general), the first step required is an act of obedience to the Pope on the part of all concerned, a complete and generous acknowledgment of his authority and of his right to legislate in musical as well as in all other matters pertaining to the Church, her discipline and her worship. Obedience to the head of the Church implies obedience and loyalty to one's diocesan and parish authorities.

This loyalty in turn begets that spirit of sacrifice and devotion to the cause which will impel choir members to be faithful to their promises and agreements and enable them to resist the temptation of a social or pleasure invitation on rehearsal nights. That this attitude and disposition on the part of choir members is indispensable is plainly stated in Article V, paragraph 14, of the Motu proprio of Pius X, which reads: "Only those are to be admitted to form part of the musical chapel (choir) of a church who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are

worthy of the holy office they exercise." Unless singers have the spirit, attitude and disposition indicated in the foregoing words, it will be impossible to effect any true reform in church music.

By a considerable expenditure of money for hiring singers on the basis of their vocal ability without taking into consideration their religious and moral status, one may be able to secure a certain artistic excellence, but not a liturgical choir. Their performance, no matter how finished, will be purely external and artificial, because it will not be the expression of their faith, convictions, and sentiments. Moreover, such singers, formed musically for the most part along secular lines, will find it next to impossible to assume the right attitude toward the music of the Church par excellence, the Gregorian Chant. If they condescend to sing it at all, they will do so without interest and without respect. They will have a mental reservation in facing the definition of the Pope that it is "the Chant proper to the Roman Church" and "the supreme model for sacred music". If, on the other hand, you have men animated with the spirit and disposition outlined above, you will not only get them to assume a respectful and obedient attitude toward the Pope's utterances in regard to church music in general, but they will also generously respond to their choirmaster's efforts to acquaint them with its nature, significance, and beauty.

This action on their part is the turning-point and initial step in their formation as liturgical singers. Their newly-gained attitude toward "the supreme model for sacred music", while it is the logical expression of their Catholic mentality, will become the basis for their musical and technical efficiency. For, it cannot too often and too insistently be repeated, singers can enter into the hallowed edifices of liturgical music only through familiarity with, knowledge of, and love for the Gregorian Chant. If they do not respect and study it and, in the measure of their mental and spiritual capacity, realize its beauty, neither will they be able to penetrate into and appreciate the works of the great masters of figured and polyphonic church music; for these flow from the same source and are animated by the very spirit that animates the Chant. They may take hold of a more modern *tolerated* number here and

there; but they will not get their feet solidly on the ground in the orthodox musical field. They will still be hankering after the fleshpots of ante-Motu-proprio days.

If, on the other hand, a zealous and capable choirmaster has a certain number of men with the attitude of loyal and generous Catholics, with some knowledge of reading, and gifted with reasonably good voices, he will, in a comparatively short time, be able to prepare a repertoire sufficient to conform with the laws of the Church both liturgically and artistically.

THE CHOIRMASTER.

It is well to emphasize the fact that the choirmaster must be not only zealous and capable, but he must also be firm and persistent in his adherence to and pursuit of the ideal to be attained. For it must not be forgotten that under existing conditions, with our loose traditions in matters of church music, the choirmaster, to be successful, must have the attributes indispensable in the reformer. He must be prepared to meet and overcome obstacles of every kind and from every quarter, such as lack of sympathy, support, and intelligent appreciation of the object aimed at, and antagonism on the part of those members of the congregation who, for one reason or another, imagine that they have a right to be heard. He must at all times and under all circumstances have the force to act in accordance with the laws and spirit of the Church and resist dictation from those who have no right to dictate, especially from those who, on particular occasions, such as weddings and funerals, consulting only their own wishes, their perverted taste and judgment, would turn the church into a secular meeting-place by the character of the music they wish to have performed. He must dominate his surroundings not only musically, but above all by an ideal conception of his mission and function and by his conduct. Such a choirmaster will be able to attract singers of the right kind, inspire them with confidence and gradually establish conditions and habits which, although the personnel undergo change now and again, in time will become traditional. A choir built on these lines is not only a school for artistic singing, general discipline, and constant growth in true manhood for all those who belong to it, but also a most influential and potent factor for good in the parish in which it exists.

The rehearsal room is the choirmaster's workshop. For the sake of example he should be the first to arrive, have the evening's work thoroughly in his mind, digested, and mapped-out before practice begins. Members should be made to realize that absence from rehearsal without a legitimate cause is out of the question; that the cause for absence must always be reported, and that arriving late is unjust to the church, to the choir as an institution, discourteous to the individual members and generally smacking of bad manners. As soon as rehearsal begins, all conversation, even remarks about the work in hand, should cease. In many cases it is desirable to open proceedings with a vocal exercise. It may be remarked parenthetically that the choirmaster should be capable and willing to impart to his singers the indispensable rudiments of correct singing, such as breathing and tone-formation. It is seldom conducive to real usefulness in the choir if singers go to an outsider for their *voice culture*. Whilst, of course, it is very desirable for them individually and for the choir, that they know how to make the best use of their vocal gifts, it happens very frequently that the ends aimed at by the voice teacher seriously militate against, if they do not entirely destroy, the ideals for which the choir director is striving. The aim of the voice teacher is solo-singing of secular music, while the interpretation of church music in unison or part chorus is the ideal before the choirmaster. In the one case the individual effort is the aim, whilst in the other individuals and their voices become part of a whole. They have to listen to the others and only consider themselves in their relation to the whole tonal body to be produced.

It is taken for granted that a rehearsal seldom takes place at which a Gregorian Mass or Proper is not practised or reviewed. The chant must always occupy the first place. The choirmaster should be able to offer a vocal model to his singers by interpreting for them pieces or passages the correct rendition of which is in doubt. If mistakes are made, the passage or interval—not the whole piece—should be repeated, and if the mistake is not overcome by this means, each member should be required to sing it alone. Care should however be taken not to embarrass sensitive singers by compelling them to repeat the same passage frequently and thus expose their

awkwardness to their fellows. Gentle and considerate treatment of young singers on the part of the choirmaster under such circumstances will go far toward increasing their respect and even attachment for him. Such moments are, moreover, rare opportunities for developing unconsciousness and manliness in singers. As soon as a reasonable sureness and independence have been attained, the instrument should remain silent. An ideal which the true choirmaster will constantly keep before his mind is the singing without accompaniment, especially in the Proper of the Mass. The florid and exuberant melismatic chants of the Vaticana lose much of their freedom, grace of motion, and distinctive diatonic character by being harmonized, even when the harmonization is modal and performed by a dexterous player. Even the best accompaniment will have a cloud-like effect on the majority of the melodies of which the various Propers are made up. Furthermore, the singing of the Proper without organ, the Ordinary of the Mass—whether in Gregorian chant or in figured or polyphonic music—with organ and, at the offertory, a motet *a cappella* will furnish a most agreeable variety and contrast to both singers and congregation. This condition may not be attainable during the first year or two of the choir's existence; but the choirmaster should constantly keep it before his imagination as a most desirable and ultimately attainable ideal.

The choirmaster should be judicious in his choice of figured or polyphonic music. Let him see to it that his singers do not waste time and effort on shallow, unsubstantial compositions, even if musically and liturgically correct; on the other hand, it is not well to expose them to discouragement by making them struggle with works technically beyond their actual capacity. He should exercise fine discrimination by selecting compositions which possess substance, excellence of form, and which are technically accessible to his singers. Two-part compositions are most suitable to begin with. These may be followed by three-part settings.

In some cases the choir members imagine that it is disparaging to their powers if they are asked to perform in two or three parts, and think that four-part singing alone is worthy of their capacity and dignity. This is a wrong notion and should be counteracted. Whilst it is, of course, highly desir-

able and musically satisfying to sing in four parts—especially *a cappella*—it is nevertheless far better to unite first and second tenors on the upper and first and second basses on the lower voice of a virile composition than divide your possibly limited vocal resources, lustreless first tenors and mushy second basses, into four sections, not to speak of the increased individual technical sureness required in such cases.

Rehearsal.

The chief rehearsal of the week should not last over two hours. If continued beyond that time singers may become weary and restless. An excellent custom is that of holding a rehearsal of an hour's duration just before high Mass on Sunday morning. This, much to be recommended, practice, gives an opportunity to all concerned for refreshing the memory on the matter to be performed at the coming service. Not only should choirmaster and members alike endeavor to put a keen edge on the purely musical part of the liturgical function in which they are about to participate, but, by having one of the members read from an English missal the translation of the Proper of the day (this might be done by different members in rotation and be followed by some brief explanatory remarks on the character and history of the feast by the choirmaster), all will be helped to enter into its spirit and into the right mood.

When everything has been done to prepare the singers for their task, it will be easy to make them realize that their function, both as to its effect upon themselves and the impression they are to produce upon the congregation, is only secondary to that of the celebrant, that they have it within their power, by what they perform and how they perform it, to edify or to scandalize their hearers, to gather or to scatter. In order that the performance of the very first number to be sung may be smooth and finished, it is necessary that the singers abstain from all irrelevant conversation and concentrate their whole attention on the work in hand before the service begins. There should be no stands in the loft—except as noted below—but that of the conductor. Such furniture, however useful at other times, is a hindrance to the singers, inasmuch as it prevents them from grouping themselves closely together,

which is so essential in order to secure a compact and unified tone. It goes without saying that the singers should at all times stand in a semi-circle focussing on the same point. To that end it is highly to be recommended that they sing the Ordinary of the Mass, if performed in Gregorian Chant, from a common Kyriale printed from large type and placed in a high position either on the railing or on a special stand. This has the advantage of compelling every singer to fix his eye on the same spot and of thus securing the compactness of tone spoken of above. Moreover, it necessitates his raising his head and assuming the position of the body most conducive to the free emission of his tone.

A great church musician has said that the real test of the efficiency of a church choir is the manner in which it sings the responses at the liturgical functions. If these are sung in a spontaneous, precise, and finished way, it indicates that the singers' minds are centred in the liturgical action at the altar, that their hearts are in their work, and that they appreciate the inestimable privilege of being permitted to participate in the greatest act of public worship.

A choir of this kind, voicing as it does throughout the year the sorrows and joys of the liturgy, the petitions and aspirations of the congregation, is an invaluable factor in the spiritual and even the material economy of the parish, and those in authority will know how to recognize and encourage its faithfulness in every legitimate way and by every available means, in accordance with parish conditions.

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ANOTHER TOLERANCE.

An Apology for Non-Committal Catholic Writers.

THERE are, at the present moment, on both sides of the Atlantic, a considerable number of Catholic writers of weight whose pens are employed on works in the various departments of theology, dialectic, history, biography, and fiction, distinctly and unmistakably on the Catholic side. But

there are also a number of writers, especially in the field of fiction, who are themselves Catholics but whose writing is, so to speak, non-committal. Only those who know they are Catholics *would* know they were Catholics. I would like at once to make it clear that, in so speaking of them, there is no wish on my part to find fault, or to put them on their defence. For I am not here speaking of writers who, in spite of being Catholics, write in a fashion disloyal to their religion, or injurious to it, or unworthy of it. Reference is intended only to writers who, being Catholics, have for their theme subjects in which, they would frankly say, the question of religion does not accrue. They may be comic writers, or nursery-rhymsters, writers of fairy-tales, or novelists of the light and airy description. They may be employed in the production of short stories for the non-Catholic press, or reviewers of books for non-Catholic papers.

My object here is not to belittle them, or pick holes in their way of earning a very precarious livelihood, but, on the contrary, to put in a plea for them, and to show, if I can, that they also may do a good work. The whole question of literature and the press is one of the most important with which the Church has to concern herself in the modern world: and to that fact the rulers of the Church, not only in her metropolis, but in every country are keenly alive.

The point I would desire to accentuate is a very simple one, and perhaps may appear to be over-obvious: but it is not commonly admitted as such. And in two words, it is this: that service may be done to the good cause in many degrees of varying importance, but that even the least seemingly important is worth while and should not be decried.

Every Catholic perceives that he who writes works of Catholic theology, controversy, devotion, hagiology, history, biography, and such like, is serving the Church. So he is, and in a specially direct and unmistakable fashion.

Catholics recognize that those are serving the Church who write only fiction when the works produced by them are, in fact, works of Catholic apologetic: novels with a purpose—the obvious purpose being the presentment of the Catholic Church and faith in colors such as must recommend both to the non-Catholic reader. But in this particular matter I ven-

ture to think that Catholics are sometimes more eager than discreet. For I cannot help thinking that they are occasionally disposed to force the hand of such writers; and, when they succeed, their success may have deprived the writers in question of a great part of their usefulness. If a Catholic writer of romance or fiction writes only for a Catholic public there cannot be too much Catholicity in his novels. But, if those novels are to reach the public outside, there can easily be too much: for they may be so vehemently Catholic that the non-Catholic reader is frightened away altogether. He says to himself: "The Catholic drum is being beaten too loud and insistently by this novelist. I have had enough of him and shall read him no more." That is hardly a point gained. A great number of ears are lost, that might have been gently educated, and an attention that might have been attracted to the Church, her beauty, and her truth, can no more be engaged by the writer in question. Henceforth he may delight a Catholic audience, and win its hearty applause, but what he might have done, in drawing toward the faith them who are without it, he has forfeited the chance of doing. Yet it has not been his fault, but is the unfortunate result of his having had his hand forced.

I think this does happen. A new writer appears and there is something in his work that largely attracts a public not given to the reading of Catholic works: yet there is in his work that which marks it Catholic. He is clearly on the Catholic side: there seems a special sphere of service for him. Men are found reading him who never read a Catholic author before, and who listen with interest and attention to his quiet and reasonable presentment of Catholic ideas and things. He gives them a new conception of the sanity and wisdom of Catholic life and Catholic customs. What a good thing it would be, in such an instance, to leave well alone. But is it always left alone? That the writer is Catholic is plainly perceived by Catholics too: they cannot doubt it. They recognize a clear hall-mark, and they too welcome the new writer in their fashion. But they cry loudly, "Here is a writer whom everybody reads, and a Catholic writer: why isn't he *more* Catholic?" In other words why is he not undisguisedly controversial? Why are not his novels sermons on the Seven

Sacraments, or the Celibacy of the Clergy, or the Doctrine of Purgatory? And if he do not very promptly conform to their ideals of a Catholic novelist, they may soon hint pretty loudly that he is not half a Catholic after all. The Catholics in his books, they begin to discover, are more like human beings than angels, and the non-Catholics are not monsters. He had there a fine opportunity of bringing in a conversion—and let it slip: and there he might have drawn a real saint—and didn't: and that scamp would very easily have been shown as a devil incarnate (without saying what he did), whereas he is no more than a scamp, and had some good points too, which scamps shouldn't have.

One result is that the Catholic writer, whom non-Catholics were listening to with some confidence, is listened to no longer by them. They perceive that something has happened to him. What has happened is that he has, being human, taken fright, and, in dread of being misunderstood by his own people, has succumbed to the least capable critics. He writes what they insist upon, but what those whom he might have gradually gained will not read at any price.

The perception of this sort of fact accounts, in my opinion, for the other fact that a considerable number of writers, who are really Catholics, and good ones too, are careful to write in such wise that their Catholicity does not appear at all. They choose a ground which appears to them safe: so long as they never go near the deeper interests of humanity they are on less contentious ground. No one will complain that a joke is not a Catholic joke; that a nursery-rhyme is void of Catholic intention; that a soliloquy by a tin soldier leaves out any allusion to the question of indulgences; that there is nothing truly Catholic about a dialogue between a Hippopotamus and a Chancellor of the Exchequer. Even a novel may escape censure which is merely pretty, or merely silly, or as shallow as a comic-opera. And they do pretty well. It doesn't matter a farthing to anybody whether they be Catholics or Confucians: they do not matter to anybody at all. Nobody asks whether the man inside the Punch-and-Judy show is a Catholic, or the lady who leaps through paper hoops in a circus.

But ought we to scold them?

If it be assumed that they are, in fact, capable of better things: that there is a talent in a napkin: then we must feel regret that the napkin smothers it all. But part of the scolding is due to those indiscreet but excellent Catholics who have frightened them a little. We ought all to be heroic, but we are not all heroes: and it calls for a singular degree of courage to face the strict criticism of our own fellow-religionists who are, as I think, over-ready to demand of every Catholic foot that may appear that it should prove itself a whole Catholic Hercules—or get out.

But, if, on the other hand, there be no serious talent hidden away, and these good Catholic people, who are writing to make folk laugh, or make children merry, or keep alive for children the dear old realm of fairy-land (where nothing base is met, only the strange, the deliciously impossible, the lovely, and the gloriously happy), or even to amuse harmlessly the harmless necessary library-subscriber, then I think these writers are serving a good turn. They are occupying a ground that might else be occupied much amiss.

There will always be children, and, though most children may be nearer heaven than ourselves, they will not, commonly, be always thinking of it. And grown people are often babies: and some are not very wise: and some are silly enough: and many like to laugh—at indifferent jokes too: and library-subscribers will take out sheer novels, and are not every day in tune for books that *are* books in my sense of it; and young persons will hanker after tales about young persons much like themselves: and weddings and engagements will never be quite unpopular—nor denounced by our kindly Mother the Church, either.

Is it best that all this matter should be produced by those who are not Catholics, who think the Church a folly or a nuisance, and religion an affectation or a bore, an anachronism or a fetter on the limbs of men and maidens? Should we be wise if we chased Catholic writers off this harmless ground, and left it open to occupation by people whose principles are all against the Church, whose sympathies are enlisted on the opposite side?

We *must* have a real Catholic press, and there are departments of literature which we *must* do all we can to make

strongly, vigorously Catholic. The supply of Catholic, and deeply Catholic, writers, on theology, Scripture exegesis, hagiology, ecclesiastical and general history, sociology, and many other matters—including the *roman à thèse*—must be kept up. And, as we have already said, those who do their best to keep it up are rendering a special and vital service to religion.

But there *will* be the other sorts of writing and one of two things may happen in relation to them: either they may be abandoned to writers who are against the Church, and perhaps against all religion; or the ground may be largely occupied by writers who are Catholics, and who will slip in nothing adverse to faith or morals.

It seems to me quite possible to frighten Catholic writers off such ground altogether, or to cause them to feel that in occupying it they are falling into suspicion. That would be the case if they were made to feel that their fellow-Catholics held them to be failing to serve the good cause inasmuch as they were not doing more, doing something more definitely and undeniably on the Catholic side. Merely to frighten them off that harmless ground would be a great tactical error, and a great pity: because their gaps would be filled by people not harmless. But, as long as there is "a deal of human nature in a man" it would in all likelihood do worse harm; for the writing-man *must* write: it is part of his nature, as it is a part of other men's nature that they must be killing things. Nobody complains of a Catholic that he only shoots rabbits, though it would not matter at all to the Church if his rabbits were shot by an agnostic or a vehement Protestant. It would surely be a pity to scold away Catholics who feel they can write such matters as we have indicated because they are not writing something more obviously useful to religion. For the chances are they would go on writing and in worse company write, as it were, on the sly, keeping their faith up their sleeve, among folk who sympathized with *them* but were the reverse of sympathetic with the Church or religion of any color. I believe this does happen, and that, where it happens, evil communications corrupt good manners, so that these originally harmless persons feel themselves in opposition, and pick up small antagonisms, because of the antagonism they have experienced.

If they were made to feel that in doing no more than writing harmlessly in harmless, if not exalted, departments of the press, fiction, and what not, they were doing a good, though humble, service, it seems to me that it would be only just and would be wise.

Any square foot of territory occupied by a Catholic on good terms with his religion is a foot of ground lost to the occupation of the myriad forces arrayed against the Church in the press and in literature.

Is there sense in frowning down these good folk because they are only what they are?

Even in a monastery all are not abbots, or even choir-monks. But the lay-brother who cooks the dinner is a religious and is helping the cause of religion. Brother Porter may be a garrulous creature, and fond of a harmless exchange of news, and his daily talk with the butcher-boy, or the fishmonger, helps those persons to realize the humanism of monastic life. They do not, perhaps, see much of the abbot, or of Father Placid the great preacher: and those great men might not precisely know how to interest them. But Brother Porter does, and they acquire a rooted conviction that monasticism is not a dismal institution, nor an inhuman: and it does them a little good. It did the Catholic Church in England no disservice that for years *Punch* was edited by a Catholic. He did not convert that organ into a weekly budget of controversy; except that it was alive to the humors of Anglican Episcopacy, it was not theological. But, with a good Catholic in its editorial seat, there could be no gibes at things sacred to us, no belittling of anything great in Catholic eyes: no light treatment of matters we hold to be beyond the scope of laughter. I do not say there is now; but there were times when all the wit of *Punch* was pitted against the Pope.

Would it have been wisdom to insist that Sir Francis Burnand should write only hagiology—or else be skewered himself?

My impression is this: that many clean and decent, harmless, healthy novels, many inoffensive plays, many wholesome tales for children, or for boys, or big girls, are so because they are written by undiscovered Catholics who feel in themselves no aptitude for anything more clearly religious: if they were

frightened off, other books would be written, by very different writers, neither clean, nor wholesome. Would that be a gain to religion?

Perhaps more encouragement would be more wise toward these lay-brothers of letters.

It is not official discouragement that is deprecated: there is none. Those responsible for the government of the Church, either in her headquarters or elsewhere, are by no means addicted to interference. Nor does the discouragement come from the clergy, but from a rather foolish class of lay person, whom we have, in another place, endeavored to describe as the Weaker Brethren. It is one of their peculiarities to be unable to recognize the truth that God does not expect the majority of His creatures to do two things at once. Archbishops and bishops do not call upon Catholic lads playing cricket to demonstrate the Infallibility of the Church. If a Catholic writer wrote a funny skit on the Multiplication Table it would not be the clergy who complained that it did not, incidentally, confute the Three Chapters—that would be for an erudite Weaker Brother, the layman afflicted with a slight determination of Theology to the brain.

A pet accusation of outsiders against the Church is that of intolerance: an experience of five-and-thirty years teaches me that she is singularly tolerant and by no means addicted to fussy interference, that she is peculiarly disinclined to lend herself to "cranks", or frown on harmless people who may be doing a little good, in quite obscure fashion, because it is not a greater good and more striking in its methods. She is not given to quench flame that only smokes (your Weaker Brethren never smoke, they are above it); and she is not willing to call her lambs that skip, in a lambish manner, black little sheep. All that is the function of the Weaker Brethren, the bugbears of bishops, the skeletons in the good-natured cupboards of poor harassed, over-worked priests: the critics who never write anything or do anything themselves, but to whom there is a private, dismal, revelation how nothing should be done, and how everything should be written in some other fashion.

It is from the Weaker Brethren I would fain defend the Catholic writers who fill gaps that would else be filled by the

Church's enemies, even though they fill them with nothing greater than a nursery-book, or a "smooth tale mostly of love", a poem something less than Shakespearean, or a comic effort that will be best relished by those whose idea of humor is not that of superior persons. If everybody only read the very best sort of book, or the most literary sort of newspaper, then nobody would have any business to produce middling books, or help to produce popular papers. And they who, according to the measure of capacity God has given them, do try to add to the bulk of what is really literature, are helping religion in more ways than one. But they who are conscious of no such capacity, but are able to write as well, in their less literary sphere of operations, as their non-Catholic or anti-Catholic competitors, are they not, in helping to crowd out such competitors, but doing a service and deserving of some encouragement?

For my part I should be glad if all the comic papers (one need not read them) were written by Catholics, and all the funny plays, all the fairy-tales and nursery-books, all the novels that walk in hurried procession through the libraries and cannot walk too quick for me, and all the other stuff one sees people reading in trains and road-cars, which is certainly not literature, but might then be free of any graver fault.

The more Catholic encouragement such writers meet with the less likely are they really to need discouragement.

What the Weaker Brethren would insist upon is that all Catholics should be, like themselves, Superior Persons: whereas the Church only wants to lead us all to perfection, and that by many mean streets: for all decent people cannot inhabit the best quarters of the town. The Church's purview includes noisy places, and vulgar too: she has never proclaimed herself a monopoly of the genteel.

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HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM.

IV. Idiocy, Imbecility, and Alcoholism.

IDIOCY is a congenital or acquired condition of mental deficiency, which is recognizable in the first few years of infancy. It may be hereditary, or brought about by cerebral injury at birth or immediately after it, or be a result of brain disease in infancy or early childhood. The causation takes place before any considerable development of the brain cells and association nerve-fibres has occurred, and thus the growth of the encephalon is checked.

There are many classifications of idiocy; but the main groups are these four:

1. Absolute idiots, where there is no susceptibility to education of any kind, and the power of attention is only slight and unstable even when excited by loud noises, bright lights, or similar stimulation.

2. Idiots that can speak a few words, who can conduct themselves with a certain degree of decency, but who have little power of attention, and are not capable of education.

3. Idiots that have a fairly developed faculty of attention, and who can be taught to do manual labor; who can apply words in a correct sense, but who cannot be taught to read or write.

4. Idiots that approach the condition of the low grade imbecile. They have considerable power of attention, and they can be taught to read or write imperfectly.

Some idiots have small skulls, and are therefore said to be microcephalic; others have an overgrowth of the cranium from hydrocephalus, or over-developed skull-bones or brain substance, and are called macrocephalic. There is a type that has a trunk of the ordinary size, but the legs and arms are dwarfed: those in this class may be cretins with abnormalities of the thyroid gland, or they may be rachitic. Others are paralytic from defects in the brain-substance.

Féré experimented upon eggs containing embryonic chickens with alcohol, and he found that by injecting a few drops of an alcoholic fluid under the shell he could produce monsters almost at will. Ethyl alcohol produced fewer terata than methyl alcohol did. When he injected a physiological salt

solution into the eggs in the same quantities he produced no monsters. He found also, as was said before, that he could produce terata merely by exposing eggs to the fumes of alcohol. I am inclined toward the opinion that liquor-dealers who are total abstainers, but who are constantly in the presence of the fumes from alcohol, are injured somewhat physically by the fumes alone, but this is little more than conjecture. I have seen one case where a loss of memory could be traced to the presence of alcoholic vapor and was mentioned in treating of alcoholic amnesia.

Dr. Stockard [1] in a series of experiments upon guinea pigs subjected to the fumes of alcohol got all the effects upon the offspring that are observed in human beings when alcohol is swallowed.

Although alcoholism in the parents is not the sole cause of idiocy, it is one of the chief causes; and it is often a contributing factor when the predominant agent in effecting idiocy is something else than the parental inebriety. In most neuropathic families when the tendency to degeneracy is unchecked by mental and moral education, and by marriage into families of better nervous organization, idiots are likely to appear shortly before the extinction of the family. This end is hastened very much by alcoholism, and by consanguineous marriages. Syphilis, epilepsy, or tuberculosis are not so potent in bringing on idiocy as alcoholism.

Injuries to the infant's head at birth, especially in the case of first-born children, is the cause of idiocy next in frequency to alcoholism. After these origins come the ravages of infectious diseases, and the various bacterial inflammations of the meninges of the brain and of the brain itself. There are other less frequent origins of idiocy, which need not be enumerated here, but it is important to remember that the giving of soothing syrups, gin, alcoholic essences of peppermint and anise, digestive elixirs, to allay colic or induce sleep, also are undoubted causes of idiocy.

Microcephalic, or small-headed, idiots are always restless except in the lowest grades. They are hard to control, peevish, given to fits of rage and of causeless screaming. About one-third of them are also epileptics.

[1] *Archiv. Intern. Med.*, Chicago, Oct., 1912.

Macrocephalic, or big-headed, idiots on the contrary are timid, gentle, and quite tractable. They have infantile hands and feet, and walk with great difficulty, if at all. When frightened they utter inarticulate cries, and are calmed with difficulty. Some idiots in this class live to be quite old.

The paralytic idiots are also tractable; and many of them can be taught cleanly habits; some are able to speak slowly. Cretins are rare in the United States: Osler found only sixty cases, and forty-seven of these were foreign-born. This form of the disease shows about the second year. The infant grows dull and fat, the skin is yellowish, the mouth is open and driveling. The child is dwarfish, its neck is thick, the limbs are short, the chest big, the nose flat. Most cretins have no atrophy of the thyroid gland; others have goitres. There is some unknown connexion between endemic cretinism and the soil: when the land is drained, and the drinking water is made pure, endemic cretinism dies out.

Clark and Atwood in a report[2] on 609 idiots and imbeciles in the Randall's Island Hospital, New York City, say that of 120 adult male idiots and imbeciles, active and paralytic, and 200 females, all, without a single exception, were masturbators.

Imbecility is a defective condition much more important than idiocy. An enormous number of the insane in all countries were at one time in their lives high-grade imbeciles. The idiot does not usually procreate; the imbecile does, and commonly his lust is marked. There are degrees of this degeneracy varying from cases that are little more than idiots up to those that are with difficulty differentiated from the normal sane person. These grades are not sharply defined, but it is customary roughly to divide imbeciles into three classes: low, medial, and high-grade imbeciles. The high-grade imbecile is called a Moron (*μωρόν*, foolish). As in idiocy, alcoholism in the ancestry is the commonest cause of imbecility.

The low-grade imbecile approaches the idiot, but he is able to understand simple speech. Those in this grade speak some short words, and they frequently have to use signs to make known their wants. They lack the power of attention, and

[2] *Journal of the American Medical Association*, Vol. 78, n. 12, p. 838.

they do not learn to read or write, but they make childish pictures. Usually they are low in stature but sturdy, with coarse features and hands; they commonly have high or flat palate-arches, defective teeth, big, misshapen ears. The eyelids may be like those of a Chinese, and the skull-bones are not seldom imperfectly formed. The head is often small, occasionally very large. Paralysis is somewhat frequently found, and there may be even muscular atrophy. This class of imbecile may be taught to do unskilled manual labor, and will work if constantly watched. He is uncleanly, usually apathetic, but may be dangerous if teased. Masturbation is common, but there is little or no other sexual tendency. Such an imbecile does not become insane in the ordinary technical sense of this term; he remains as he is.

The medial-grade imbecile can speak, but he has a small vocabulary. Those in this class reason in a very rudimentary manner, and they are extremely ignorant. They often stutter; they sometimes can be taught to read short words, but they cannot learn simple addition in arithmetic. Some are cunning. They are all vain, quarrelsome, irritable. They are liars and thieves, and have little or no sense of shame. They will not work steadily at anything. They commonly have rather marked sexual tendencies, and are likely to give scandal in this respect.

They are slow to understand the little they do make out, and they usually repeat the question put to them. If they learn to do anything, the method must always be the same; any unusual change disconcerts them. They are very self-important and selfish. Food and ornamental dress are the chief ends of life with them. They will commit crime to get some trivial bit of jewelry, and show no shame or remorse when detected. Cranial deformation is present, but not so constantly as in the low-grade imbecile. Their heads often are smallish. They show violent transient rage, but they do not develop psychoses.

The high-grade imbecile is in the most numerous class. Some of the "backward children" in the schools are high-grade imbeciles. One group of high-grade imbeciles shows in conversation ordinary intelligence, but they cannot be taught anything beyond the rudiments of reading and writ-

ing. They never go beyond ordinary addition. Berkley [3] would make arithmetical problems of a simple character the chief test in the diagnosis of this type of imbecile, but this method, in my opinion, must be used with great caution. Very many little children that are not only normal but unusually gifted intellectually find arithmetic the one difficulty in their school work. There is a physical mathematical "gift", an eye for an equation, similar to the nervous faculty for music, the congenital "musical ear", and both are often present to no small degree in folk that possess nothing else.

There is this type of high-grade imbecile which is dull intellectually, and another type with some single well-developed talent standing out oddly from a dead level of stupidity. These latter may be able to converse in two or three languages, but commonly the single talent is for some handicraft. Berkley knew a man in this class that could read and speak English, French, and German, but who spent his time chiefly in beating a bass drum, and was generally like a child of about eight years of age.

The imbecile with cunning and a facility in language is very often a confirmed criminal in all the external manifestations of that notion. He may be a forger, a thief, a sexual pervert. He is the offspring of alcoholic or neurotic parents, and he represents a late stage in the extinction of a family. He has practically no notion of the necessity of a moral code because he does not understand. Sane, responsible persons are very frequently found that seem to lack utterly any "moral sense", but these really do not lack it; they ignore it. The imbecile actually lacks it, because he is not fully rational; his lack is a part of his general obtuseness. The sane person who is always a thief, liar, libertine, has passions, will, and intellect like the righteous man, but the righteous man's intellect points out to the will what is in accord with the laws of morality, and the will then commands the passions rationally: the sane rascal refuses to exercise his faculties rationally. The imbecile has passions, will, and intellect, but the intellect is so hampered it cannot differentiate right from wrong, at least when passion is excited, and therefore the blind will is misdirected.

[3] *A Treatise on Mental Diseases,* New York, 1900, p. 525.

It is erroneous to call the real imbecile a criminal, at least in the broad comprehension of the term, when he takes what does not belong to him, or does other acts that are usually classed as crimes: he may be as irresponsible as an insane man; he is a congenitally insane man, but technically he is not classified as such. This unfortunate degenerate, with a mental condition that is a result of his ancestors' sins, is treated as a formal criminal, is put into reform schools (which never reformed anything) or jails, when he should be confined in special institutions, and treated with marked gentleness.

It is very difficult in certain cases to diagnose imbecility, to differentiate acts done by those in its highest grades from mere malice in responsible, sane persons who set out on the wrong path in childhood. Imbecility at times blends so closely with sanity, and vice versa, that no human judge has a right to pass judgment, except after skilled observation extended over months of time. Yet, although the imbecile may have little or no moral responsibility, it is altogether possible by patient training begun in childhood to keep most of these from giving scandal. If they cannot be educated, most of them can at least be trained. Parents will not believe that an "incorrigible" child may be really an imbecile, and that because there is something amiss in the mental equipment of the parent himself of such a child. I recently saw a girl of ten years of age, the child of a drunken father and a good mother, and this girl after three years of patient teaching cannot be made to spell words of four letters: there is something lacking in her brain. She is, nevertheless, a docile, gentle child, because she has been well trained by her mother, and she knows enough to receive the Sacraments.

On the other hand, many children called imbeciles by neurologists are really only spoiled children. It is very easy to mistake viciousness for imbecility. For example, D. S., a girls of twelve years of age, was arrested for picking pockets; she was apparently a "congenital criminal". On investigation the authorities found that she has a mother who is a prostitute; the child had congenital syphilis, adenoids, and large tonsils. On removing her from her environment, and treating her medically and surgically, she became normal.

J. S., a boy of fourteen years of age, was expelled from school; he had lied and stolen as far back as he could remember; he masturbated; he could learn nothing in school; he ate whatever he wanted and as much as he wanted; he visited brothels; he apparently had no appreciation of morality, no standard of right living; he was arrested for thieving. There was, however, no history of alcoholism, insanity, or unusual nervousness in any member of his family. His father was a leading citizen that saw the boy occasionally at meal-time, and paid the bills; his mother was a frivolous, effeminate shirker. The child was merely vicious from lack of training. His weakness in school-work was an effect of physical abuse, and uneducated will. He was a spoiled child, yet he would be classed as a high-grade imbecile by a majority of physicians.

Many high-grade imbeciles become insane in the ordinary sense of that term. They may develop mania, melancholia, relapsing forms of lunacy, delusional notions that are more or less fixed, or hallucinatory insanity. When mania appears, the onset is sudden and in adolescence. The patient is confused in his excitement, and very garrulous. The attack lasts only for a few days or weeks, and he recovers his former imbecile state. There are in typical cases rapid and repeated recurrences of the mania with gradual dulling of the faculties, until true dementia follows. This dementia is very rapid: in a year or two the patient becomes quiet, and blank forever. Alcoholism in a high-grade imbecile is especially likely to bring on this mania with its consequences, and so is the exhaustion of masturbation. When an imbecile has cold, clammy hands, a pale and pinched face, he should be watched with a view to possible masturbation.

Melancholia in imbecility is also rapid in onset; it appears about the time of puberty, and there is the same tendency to final and rapidly-developed dementia. Female high-grade imbeciles are commonly very much depressed at the time of menstruation. They then may suffer from sexual delusions and excitement. Alcoholism in imbeciles tends to develop delusions and hallucinations; masturbation through exhaustion induces notions of persecution. The brain of an imbecile does not show the lesions found in the cerebrum of the idiot,

but the imbecile forebrain usually is not developed beyond the infantile stage; the gyri of the grey matter are abnormal; the grey matter itself is often thin.

Dr. Bowers says[4] of 1,080 criminals in the Indiana State prison 135 are insane. Many physically defective criminals become insane on confinement, yet the large percentage of insane criminals is due to the fact that weak-minded criminals are not cunning enough to cover up their crimes and to escape the police. Most weak-minded criminals get into jail; only an extremely small percentage of sane criminals are even suspected of crime. This fact is a source of the unscientific talk about criminals and physical degeneracy. If all rascals got their deserts on earth the "degenerate criminal" would be lost in the crowd. He is prominent now because even a detective can catch him. The editor that deals in the second-hand clothing of science, and the physician who was prematurely born into the world of medicine, are continually rediscovering "after a careful review of the subject" that the true criminal is always a physical degenerate. The true, dangerous criminal, the serious menace to society, is never a degenerate; he is no more a degenerate than the ordinary sot is "a good-natured poor fellow". They are both vulgar rascals. About ninety-eight per cent of all this chatter about criminal irresponsibility because of degeneracy is the invention of the same spirit of evil that has started the movement of sterilizing criminals, the sexual education of school children, and eugenics or marriage by the police.

Alcoholism is a source of crime and pauperism to an extent that exceeds its causal influence upon insanity. A crime may be such formally or only materially; an intended homicide by a sane man is a formal crime: the same deed done by an insane man is only materially a crime; objectively, however, the result is the same. As far as the victim is concerned, or society, the material aspect may be the more important one. In the great mass of crime there is an enormous material element, because of ignorance in the criminal. Much of the ignorance is only culpable ignorance, and ignorance of any kind is an evil. A vast deal of the crime, pauperism, and

[4] *Journal of the Indiana State Medical Association*, 15 April, 1912.

consequent evil in the world is due to culpable ignorance, and no small part of this is the outcome of alcoholism.

Knowledge is not all of righteousness by any means, but it is an ingredient thereof. Virtue, and salvation after the advent of reason, is conditioned to a certain degree on knowledge. There is no virtue, for example, without humility, and humility is fundamentally a knowledge of the truth as regards ourselves. Prudence supposes knowledge; free will, the basal fact in human life, is impossible without knowledge. Truth is conditioned by knowledge. Alcoholism is one of the most potent opponents to knowledge, especially of spiritual knowledge, society has to contend against among the northern races. It is a chief cause of those brutal crimes that arise from culpable fogging of human reason.

Statistics concerning the connexion between crime and alcoholism, and pauperism and alcoholism are likely to be very erroneous. A man may be an alcoholic because he is primarily a criminal, as well as a criminal because he is an alcoholic; yet a drunken criminal and the statistician both are inclined to make alcoholism the cause. The same is true of pauperism. Nevertheless, it is certain that about one-third, at least, of all crime and all pauperism in the northern nations is due to alcoholism.

The Massachusetts Bureau of Labor Statistics say they found that eighty-four per cent of all the criminals in that State were such through alcoholism. This percentage included the prisoners in station-houses, who were drunk and disorderly; but if these prisoners are excluded, alcoholism still was the cause of 50.88 per cent, or half of the crimes.

A body of investigators called the Committee of Fifty here in the United States examined the records of 13,402 convicts in seventeen prisons scattered through twelve states. They excluded persons committed for mere misdemeanors, drunkenness, or violation of the liquor laws, and the investigation was made as carefully as possible. The average final percentage reached in regard to alcoholism as the cause of crime was 49.95. This is the same as that found by the Massachusetts Bureau of Labor Statistics.

Dr. William C. Sullivan says he found in the English prisons that about sixty per cent of the grave homicidal of-

fences, and about eighty-two per cent of the minor crimes of violence, were due to alcoholism. In the homicidal cases brought about by alcoholism the alcoholism was in almost every case chronic. Alcoholic suicide also ordinarily supposes chronic drunkenness.

In Scotland in 1896 of 53,000 persons arrested for minor offences seventy-five per cent were drunk when arrested.

Baer found in 32,837 male and female prisoners in 120 German prisons 41.7 per cent alcoholics, but some (the number is not given) were not chronic alcoholics. Among the female prisoners 18.1 per cent were alcoholics, among the males 43.9 per cent. He found that 46.1 per cent of the murder cases were alcoholics, 63.2 per cent of the homicides (second grade), and 74.4 of the homicidal assaults.

Loeffler's figures from Vienna (1,159 convicts) are 58.8 per cent alcoholics. Marambat reported, at the International Congress at Budapest in 1905, that of 2,950 prisoners in the Prison of St. Pélagie in Paris in 1855, 72 per cent were alcoholics; of 2,372 in 1899, 66.4 per cent; of 1,106 in 1905, 68.6 per cent. Of the murders, homicidal assaults, and assaults with bodily injury 83.6 per cent were caused by alcoholism in one large group. In 1898 this proportion was 88.2 per cent. In 1898 three-fourths of the convicts were old offenders, and of these 78.5 per cent were alcoholics.

The Massachusetts Bureau of Labor Statistics reported that thirty-nine per cent of the paupers in the almshouses of that State were brought to their condition by their own alcoholism, and about ten per cent by parental alcoholism. The Committee of Fifty found in almshouses throughout the United States a little less than thirty-three per cent of the paupers were such through their own alcoholism, and 8.7 per cent through the alcoholism of parents or guardians.

In cities it is difficult to get at the truth as regards alcoholism in paupers, but in small towns where individuals are widely known the figures run higher than those given above. The percentage for Worcester, Massachusetts; Louisville, Kentucky; Bayonne, New Jersey, and Pawtucket, Rhode Island, ranged from 43.90 to 57.61 per cent. The enormous number of paupers, such from alcoholism, can be suggested by the fact that New York City in 1908 gave assistance to 375,-

000 paupers, and thirty-nine per cent of that number would be 146,250 persons—enough to make a large city.

The Committee of Fifty estimated that annually about 16,000 children are deserted by their parents in the United States. The Committee found from the records of organizations like the National Children's Home Society, and societies for the prevention of cruelty to children, that forty-five per cent of the children cared for by these societies were made destitute by alcoholism in the parents.

In England the averages are practically the same. The total cost of poor relief in that country is about $60,000,000 annually. Of that vast sum about $23,400,000 is given to paupers made such by alcoholism.

Dr. George Keferstein, of Lüneburg, reported that the statistics of the City of Osnabrück for sixty years showed that fifty-six per cent of all its paupers were such through alcoholism. The City of Geneva says that ninety per cent of its paupers are such from alcoholism. Of the 44,539 men in the German labor colonies between 1882 and 1891, seventy-seven per cent owed their condition directly or indirectly to alcohol. The German investigators, Putter, Baer, Laquer, and others, claim that about one-third of the German pauperism is alcoholic. Their conclusion agrees with the Massachusetts figures. The German statisticians maintain that alcoholic pauperism costs Germany $12,500,000 annually. Germany, however, spends yearly on alcoholic liquors three times as much as she does on her army and navy, and seven times the cost of her public schools. Like figures hold true for all the great nations, yet this squandering is never estimated in the discussions of "the high cost of living". Even Ireland, as was said before, with 384,882 less inhabitants than are within the corporate limits of the City of New York, has an annual liquor bill of $72,997,500; and significantly, one person in every thirteen in Ireland is receiving aid from the poor-rates, is a pauper. The City of New York spends annually $2,412,000 at present for the arrest and maintenance of drunkards, and effects no good whatever by this expenditure. The United States consumed in 1910, 2,035,427,018 gallons of alcoholic liquor; Germany, 1,872,358,000 gallons; Great Britain in 1909, 1,452,599,200 gallons; and France, 1,400,000,000.

Great Britain spent for intoxicants in 1911 about $800,000,000.[5] She spends on alcoholic liquor every year enough money to pay the entire cost of maintenance and building for the year 1912 of the combined navies of England, the United States, Germany, France, Italy, Russia, Austria, and Japan, and leave untouched over $66,458,431. The United States consumes nearly twice as much alcoholic liquor as England. In 1911 our liquor bill (not the money invested in the liquor business, but the money spent for drink), as estimated by *The American Grocer,* was $1,568,470,514. This is one and a half times our whole national debt. We could pay for the Panama Canal three times over by what we spend for liquor in a single year.

Besides the tendency toward alcoholism that has a quality of heredity in it, there is an occupational tendency. An analysis of the business of 10,636 male alcoholics in Bellevue Hospital, New York City, shows that in occupations in which there is mental strain, irregular hours, and excitement, there are more alcoholics than in work that is quiet and regular. Journalists, actors, and physicians are more given to drunkenness than lawyers, civil engineers, and other professional men. At another extreme, marked monotony in work appears to direct men toward alcoholism—bookkeepers, accountants, clerks, for example. Men that must endure great heat as stokers, metal moulders, and the like, and men exposed to the weather, as hackmen, postmen, and teamsters, also become drunkards readily. Liquor-dealers, barkeepers, and waiters form a large group of alcoholics. Among female drunkards, laundresses and cooks are in the majority, where a definite business is given.

A common cause of alcoholism is that uneducated and half-educated men in the smaller cities and towns lack means of occupying their time after working hours, and they go to "saloons" for companionship. They take no interest in books; they have no hobby; the long winter evenings drag, and they go out to the dram-shop to meet friends. The ordinary professional man or business man is also uneducated, and has commonly little more interest in books, or other methods of

[5] *Report of the United Kingdom Alliance.*

driving off ennui, than the laborer has; he too is likely to spend the evening in the back room of a dram-shop, in the beer room of a club, or at a card game. A miner, a mill-worker, or the like, after toiling monotonously day in and day out, in the dark, or in the roar of machinery, goes home to a chill, dimly lit house, and a neurotic and irritated family, to an overworked, whining wife and squalling children, and he quickly escapes to the only place he can find light and an appearance of cheerfulness—the saloon. Parish halls, workmen's and boys' clubs, and parish dances are a natural remedy for this condition as far as the workman is concerned.

Contrary to the general opinion, drunkenness is very likely to begin at an early age. When women become drunkards, 17.2 per cent of these begin before the twenty-eighth year. Dr. Alexander Lambert tabulated 259 male and female cases from Bellevue Hospital where the age at which alcoholism had begun was known, and sixty-eight per cent of the cases began before the twenty-first year. Only eight cases in the 259 began to drink after the thirtieth year. False notions of manliness are accountable for most of the juvenile drinking. The fact that sixty-eight per cent of the group of 259 cases began to be alcoholics before the twenty-first year shows the enormous importance of the boys' and girls' temperance societies. All boys should be persuaded to take the pledge of total abstinence up to their twenty-first year.

Alcohol is especially injurious to children. A. and F. Lippmann, of Berlin, say [6] that the brain of children accustomed to alcoholic drink is 8.12 per cent too small in all diameters, and that these children are forty per cent under weight. Small doses of beer and wine produce in children many morbid effects: dyspepsia with marked swelling of the liver, fatness, and severe nervous symptoms. The Lippmanns report that an eight-year old child, who had been taking for some time two glasses of wine at mid-day, and a glass of beer and one of wine in the evening, developed in pneumonia a typical outbreak of delirium tremens. Another child of seven from a like quantity of alcoholic drink developed fatal delirium tremens. A third child had an enlargement of the liver such that this organ filled half of the abdominal cavity.

[6] *Marriage and Disease,* Senator and Kaminer, New York, 1905.

The legislative opposition to alcoholism takes as its chief forms, high license, prohibition, and commitment to public or private institutions for treatment under restraint. The trial of high license failed so completely to make any headway against the evil that it has dropped out of sight, except as a means to raise revenue. Prohibition has never been put into effect for any length of time. The unmarked package from a neighboring county or state, the patent medicine "tonic", the "speak-easy", a venal police, corrupt judges, and indifferent respectable citizens soon make prohibitory laws a cynical farce. At a recent election of a candidate for Congress in Philadelphia there were 23,196 votes cast and the Prohibitionist candidate received 144 of these (76 in one ward, presumably his own): this is the usual popularity of the Prohibitionist in the cities of the United States. The State of Kansas, however, lately is enforcing a prohibition law with considerable vigor. In 1904 the commitments to insane asylums in that State were 56.2 to the 100,000 inhabitants; in 1910 they were 42.3; in 1911, 38.3. This notable decrease in the number of the insane, which is directly contrary to the reports from other states, is apparently inexplicable except through connexion with the suppression of the sale of alcoholic liquor. In 1909 all the United States except Pennsylvania, Wyoming, Idaho, Utah, Nevada, and Arizona, had partial or complete prohibition by law, but the sale of alcoholic liquors doubled in twelve years.

Physicians that call chronic alcoholism a physical disease solely, have not proved the truth of their diagnosis by curing the physical disease through physical means, and the many recoveries show that it is not an incurable condition. The law-judges that attack drunkenness entirely as a crime do not restore order, even vindictively, by throwing the drunk and disorderly into jails. The clergyman that treats drunkenness, after it has been fixed in a man's body and soul, by moral harangues fails much oftener than he succeeds. Chronic alcoholism, with few and rare exceptions, is a deordination that is partly moral and partly physical, and it must be treated practically by means that always keep these two factors in view. Treating a drunkard with drugs solely is quackery; giving the pledge as a remedy is often an incitement to perjury.

To succeed in curing a confirmed alcoholic, who wishes to be cured, it is necessary to put him in a hospital or similar institution for the first stage of the treatment. If we wish to "straighten up" a drunkard against his will he must, of course, be put under physical restraint. Even in the large cities, there are very few hospitals that will take in a chronic alcoholic for treatment, because special pavilions are needed. If the patient is poor he must go to the work-house ward; if he is not, he must pay at least twenty-five dollars a week to the hospital, and physician's fees besides. After about two or three weeks the patient leaves the hospital to begin the alcoholic process over again.

As conditions now are in the United States, pavilions or departments in hospitals, wherein the patients pay a fee to the hospital, are merely places where drunkards that have money go, not to reform, but to have their nervous irritation partly quieted, to keep off the street, and avoid gossip. The hospital authorities give whiskey to these patients, but little or no medical treatment, except where there is actual delirium tremens. Such pavilions are respectable "speak-easies", which are never raided by the police because no one has ever directed the attention of the police to them. Perhaps ninety per cent of the patients in these "speak-easies" have no wish whatever to cease drinking; rather they come in to be fitted up for another spree. They are a regular and a large source of revenue to the hospitals. If they were treated by physicians thoroughly and honestly they would not come back, and the hospital would lose the revenue. These hospitals are panderers to the respectable sot who wishes to protect himself from the tongue of gossip.

All patented secret cures for drunkenness are fraudulent. Some are effective with a few cases through suggestion, not through the chloride of gold and similar drugs used as substitutes for alcohol; some substitute disguised alcohol for the evident whiskey and effect nothing; others substitute even morphine for the stimulation of alcohol, and this last devil is worse than the first.

For about fifty years past there has been considerable discussion of plans for the treatment of chronic alcoholics in private or state institutions, wherein drunkards might commit

themselves voluntarily, but from which after this commitment they could not depart until discharged; or to which magistrates might sentence confirmed inebriates for treatment. The first legislation on this matter was the Inebriates Act of 1879 in England. An attempt was then made to pass an act for voluntary commitment, and another for compulsory commitment. The first was passed, the latter was rejected. In 1898 an English law was enacted which provided for the detention in inebriate asylums of such persons as commit crimes caused wholly or in part by alcoholism, and of persons that had been convicted of drunkenness three times within a year.

In England under the law of 1879, twenty-two private licensed institutions were established, and about twenty of these have continued in operation for thirty years. 7,500 patients have entered these institutions "voluntarily", but most of these so-called voluntary entrances were the result of much urging by relatives and friends. Of 500 patients treated in Lady Somerset's Retreat at Duxhurst from 1903 to 1908 only twenty came without urging. Lady Somerset superintends the institution founded by herself, and she uses occupation, relaxation, and religious influence, as additional means in the cure of her patients. She sends rebellious subjects to the State farms. In a letter to Dr. Daniel Crosby, of Oakland, California, in March, 1911, she said she receives no patient for less than one year; and she adds, "Our medical man reckons that taking the sixteen years over, and calculating only at two years, we have about sixty per cent of cures." Two years, however, is too short a time to constitute a cure.

In America attempts at legislation of this kind have been made in several States, but with no real success. Inebriates have been put into insane asylums; political control in the appointment of governing boards excludes fit persons; there are no trained staffs; the commitments are too short; there is lack of occupation for the patients by which they might earn money for themselves and their families; and so on. Voluntary patients prefer the private to the State institutions; but the private institution is commonly inefficient in treatment, and lax in supervision. Physicians of experience in this matter are not in favor of the private institution.

New York City now has a law that provides for a proper system of identification and parole, and for sentences for relapsing drunkards under parole regulations, and on the undetermined sentence plan. Relapsing offenders may be sent to the State farm for as long as three years, and be recommitted on release as necessary. This plan is, however, largely on paper at present (1912), but will probably be put into effect soon. The governing board has been well chosen.

[TO BE CONTINUED.]

AUSTIN O'MALLEY, M.D.

Philadelphia, Pa.

Analecta.

S. CONGREGATIO S. OFFICII

(Sectio de Indulgentiis).

Conceduntur Indulgentiae pro Piis Exercitiis in honorem S. Annae Matris Beatae Mariae Virginis.

Die 22 augusti 1912.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adsessori S. Officii impertita, ad maiorem fidelium devotionem erga beatam Dei Genitricis Matrem provehendam, benigne concedere dignatus est, ut, qui corde saltem contriti, vel immediate ante festum S. Annae, vel iterum quolibet alio anni tempore, piis exercitiis novem feriis tertiis sibi per totidem hebdomadas ininterrupte consequentibus, in honorem eiusdem Sanctae vacaverint, indulgentiam septem annorum septemque quadragenarum semel in die, in unaquaque ex praedictis feriis, lucrari valeant: qui vero praeterea confessi ad S. Synaxim accesserint et ad mentem Summi Pontificis oraverint plenariam indulgentiam consequi possint. Concessit porro, ut qui novendialibus in honorem eiusdem B. Annae supplicationibus, per preces a competenti auctoritate approbatas, corde saltem contriti, sive ante festum, sive iterum alio per annum tempore,

dent operam, singulis piae exercitationis diebus, semel in die, indulgentiam septem annorum totidemque quadragenarum adquirere; quo tamen die ex praedictis, vel alio ex octo subsequentibus, ad cuiuslibet arbitrium eligendo, praeterea ad confessionis et communionis sacramenta accesserint, et ad mentem Summi Pontificis oraverint, plenariam lucrari possint. Indulsit tandem, ut praefatas indulgentias, si quis malit, animabus in purgatorio degentibus, per modum suffragii, applicare queat. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. Off.*

S. CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA ACTIONES SCENICAS IN ECCLESIIS.

Postremis hisce annis haud raro contigit ut per *cinematographa* et *proiectiones,* ut aiunt, actiones quaedam scenicae in ecclesiis haberentur. Quod, etsi pio iuvandae religiosae fidelium institutionis desiderio peractum fuerit, visum tamen est periculis atque incommodis facile locum dare.

Quum itaque nonnulli Sacrorum Antistites ab Apostolica Sede quaesiverint utrum eiusmodi usus tolerari possit an potius cohiberi debeat, ad Emos S. Congregationis Consistorialis Patres delata res est.—Porro hi considerantes, aedes Deo dicatas, in quibus divina celebrantur mysteria et fideles ad caelestia et supernaturalia eriguntur, ad alios usus et praesertim ad scenicas actiones etsi honestas piasve agendas converti non debere, quaslibet proiectiones et cinematographicas repraesentationes prohibendas omnino esse in ecclesiis censuere.

Ssmus autem D. N. Pius PP. X sententiam Emorum Patrum ratam habuit confirmavitque, atque hoc iussit edi generale decretum, quo ea agi in ecclesiis prohibetur.

Contrariis quibuscumque non obstantibus. Datum Romae ex S. C. Consistoriali, die 10 decembris 1912.

C. CARD. DE LAI, *Secretarius.*

SCIPIO TECCHI, *Adsessor.*

S. CONGREGATIO RITUUM.

I.

DECRETUM ADPROBATIONIS ANTIPHONALIS DIURNI ROMANI.

Antiphonale diurnum sacrosanctae Ecclesiae Romanae, ad normam Constitutionis apostolicae *Divino afflatu* dici 1 novembris MCMXI iuxta novum psalterii cursum diligenter dispositum, typis Vaticanis nunc demum feliciter prodiit. Cum autem cantum gregorianum exhibeat vel a Patribus acceptum vel, ubi opus erat, eodem stylo concinnatum juxta apostolicas Litteras sanctissimi Domini nostri Pii divina providentia Papae X Motu proprio datas die XXV aprilis MCMIV, sacra Rituum Congregatio hanc ipsam editionem uti typicam ab omnibus Romanae Ecclesiae ritu utentibus habendam esse declarat, atque decernit ut in posterum melodiae gregorianae in futuris editionibus contente, praedictae typicae editioni sint conformandae, quin derogetur ipsius sacrae Rituum Congregationis decretis datis diebus XI aprilis MCMXI, n. 4263, *super editione Vaticana ciusque reproductione quoad libros liturgicos gregorianos, et* VIII iulii MCMXII *circa modulandas monosyllabas vel hebraicas voces in lectionibus, versiculis et psalmis.*

Contrariis non obstantibus quibuscumque. Die 8 decembris 1912.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

II.

DUBIA.

Sacrae Rituum Congregationi, pro opportuna solutione, sequentia dubia proposita fuerunt, nimirum:

I. In novis rubricis, tit. X, num. 2, Missae votivae aut privatae pro defunctis prohibentur in feria in qua anticipanda vel reponenda est Missa Dominicae. Quaeritur: Quid intelligendum in verbo "reponenda"?

II. Si prima dies libera mensis sit sabbatum, et in ea fiat de S. Maria in sabbato, Missa principalis debetne esse de S. Maria, vel pro defunctis? Quid vero si impedita fuerit Missa Dominicae praecedentis?

III. In ecclesiis quarum titulus est S. Ioseph, et in locis in quibus S. Ioseph usque nunc tamquam patronus principalis colebatur die 19 martii, festum patronale aut titulare servandumne adhuc est ipsa die 19 martii, seu potius in Dominicam III post Pascha reponendum?

IV. In kalendariis dioecesanis deformatis quaedam festa particularia et non stricte propria suppressa sunt, quorum Officium vel ex Proprio dioecesano, vel ex appendice Breviarii pro aliquibus locis desumebatur. Quaeritur: Quodnam Officium adhiberi debet in ecclesiis ubi eiusmodi festa sint stricte propria, ac retinenda vel ratione tituli, vel patronatus, vel reliquiae insignis? Recitandumne adhuc est Officium in dioecesi suppressum, vel potius ad Commune recurrendum?

V. In vigiliis S. Mathiae Apostoli, S. Matthaei Apostoli et Evangelistae, et S. Thomae Apostoli, prima in Quadragesima, ceteris in feriis Quatuor Temporum occurrentibus, licetne Missam privatam celebrare vel de festo occurrenti, vel de feria maiori, vel de vigilia?

VI. Si eadem die 27 iunii occurrant vigiliae S. Ioannis Baptistae et Ss. Apostolorum Petri et Pauli, Missae privatae poteruntne esse vel de festo occurrenti, vel de alterutra vigilia?

VII. Attenta praesertim rubrica tit. IX, num. 4, in locis ubi habetur Patronus principalis tum oppidi seu civitatis, tum dioeceseos, tum provinciae, tum nationis, debentne singula festa sub competenti ritu Patronis proprio celebrari?

VIII. Octava et nona lectio Ss. Nerei et Sociorum Martyrum, S. Matthaei Apostoli et Evangelistae, ac Dedicationis S. Michaëlis Archangeli suntne uniendae quando legenda sit nona lectio feriae aut Dominicae?

IX. Quo colore utendum est in festo Commemorationis Omnium sanctorum S. R. E. summorum Pontificum?

Et sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audito Commissionis Liturgicae suffragio, reque accurato examine perpensa, respondendum censuit:

Ad I. Dicitur Missa reponenda, quae Dominica praecedenti, ob occursum nobilioris Officii, celebrata non fuit: et in casu, Missae votivae et privatae defunctorum prohibentur in illa feria in qua prima vice resumenda est Missa Dominicae.

Ad II. Celebranda est Missa principalis de S. Maria in sabbato, etiam in casu quo impedita fuerit Missa Dominicae

praecedentis. In ecclesiis autem cathedralibus et collegiatis, post Primam et extra chorum, celebranda est sine cantu Missa pro defunctis.

Ad III. Festum de quo in casu convenientius in Dominicam III post Pascha reponatur: nisi speciales habeantur rationes illud in sua die 19 martii retinendi.

Ad IV. Adhibeatur Officium hucusque recitatum, cum respondente Missa.

Ad V. Affirmative.

Ad VI. Affirmative.

Ad VII. Affirmative; etiam quoad Patronum dioeceseos, dummodo hucusque festum eius per totam dioecesim, in locis quoque peculiarem Patronum habentibus, celebratum sit sub ritu duplici I classis cum Octava.

Ad VIII. Affirmative quoad lectiones tantum Ss. Nerei et Sociorum Martyrum ac Dedicationis S. Michaëlis Archangeli.

Ad IX. Servetur antiqua praxis Patriarchalium aliarumque ecclesiarum Urbis, in quibus adhibetur color rubeus.

Atque ita rescripsit, die 6 decembris 1912.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

SACRA CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

DECLARATIO CIRCA INDULTUM DE ABSTINENTIA ET IEIUNIO PRO AMERICA LATINA.

Ex audientia Ssmi die 10 decembris 1912.

Proposito dubio, utrum Indultum diei 1 ianuarii 1910 de abstinentia et ieiunio pro America Latina vim quoque habeat in omnibus Antillis et caeteris insulis maris Caraibici, Ssmus Dominus noster Pius divina providentia PP. X referente me infrascripto Pro-Secretario sacrae Congregationis Negotiis ecclesiasticis extraordinariis praepositae, respondendum decrevit:

Affirmative, ad normam Declarationis authenticae diei 16 augusti 1898, qua Litteras apostolicas *Trans Oceanum* etiam in memoratis insulis vigere edicitur; quoad usum, vero, privi-

legiorum seu indultorum servandam esse quoque Declarationem diei 13 decembris 1911.

Et ita Sanctitas Sua rescribi et publicari mandavit, contrariis quibuslibet minime obfuturis.

Datum Romae, ex Secretaria eiusdem sacrae Congregationis, die, mense et anno praedictis.

EUGENIUS PACELLI, *Pro-Secretarius.*

S. CONGREGATIO INDICIS.

I.

DECRETUM.

Feria II, die 13 ianuarii 1913.

Sacra Congregatio eminenissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaque Sede apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio apostolico Vaticano die 13 ianuarii 1913, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

BEGEY e FAVERO, *S. E. Monsignor Arcivescovo L. Puecher-Passavalli, Predicatore apostolico, Vicario di S. Pietro, Ricordi e lettere (1870-1897). Milano, Torino, Roma 1911.*

KARL HOLZHEY, *Kurzgefasstes Lehrbuch der speziellen Einleitung in das Alte Testament. Paderborn 1912.*

LASPLASAS, *Mi concepto del mundo. Libro tercero: El mundo y el yo humano. San Salvador 1911.*

—Discurso sobre la filosofia; resumen de "Mi concepto del mundo". Barcelona (1912).

45 THESEN ZUR GEWERKSCHAFTS-ENZYKLIKA "Singulari quadam" *von Ghibellinus und Germanicus. Seiner Eminenz, dem Herrn Kardinal Kopp, Fürstbischof von Breslau und Seiner Exzellenz, dem Herrn Kultusminister Trott zu Solz ehrerbietigst zugeeignet. Herford in Westf. 1912.*

VALERIANO FERRACCI, *Cenni biografici della Serva di Dio Paola Mandatori-Sacchetti. Roma 1905.—Decr. S. Off. 28 Aug. 1912.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 20 ianuarii 1913.

FR. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

II.

ALOYSIUS IZSÓF, TH. DE CAUZONS, et VALERIANUS FERRACCI decretis, quibus quidam eorum libri prohibiti sunt, laudabiliter se subiecerunt.

In quorum fidem etc.

THOMAS ESSER, O.P., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

26 November, 1912: Edward Feeney, national president of the American Federation of Catholic Societies in the United States, made Knight of the Order of St. Gregory the Great (civil class).

10 December, 1912: Mr. David Howell, of Plymouth, made Knight of the Order of St. Gregory the Great (civil class).

14 December, 1912: Mr. Frederick P. Kenkel, of St. Louis, Missouri, and Mr. Nicholas Gonner, of Dubuque, made Knights of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE announces that plenary and partial indulgences may be gained by performing certain exercises of devotion in honor of St. Ann, mother of the Blessed Virgin.

S. CONGREGATION OF CONSISTORY publishes the general decree forbidding cinematograph and magic lantern exhibitions in churches.

S. CONGREGATION OF RITES: 1. Decree of approval of the Roman Diurnal Antiphonal. 2. Several doubts in connexion with the new rubrics are answered.

S. CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS declares that the Indult on Fasting and Abstinence in favor of Latin America applies to the Antilles and the islands in the Caribbean Sea.

S. CONGREGATION OF THE INDEX condemns certain books and announces the submission of three authors whose books were recently condemned.

ROMAN CURIA gives recent Pontifical appointments.

PIO X. PONT. MAX.

In Festum Ejus Nominale S. Josephi.

A. MDCCCCXIII.

Festa lux, verno tepefacta sole,
ecce Josephi rediit, monetque
me, vel incomptos, DECIMO PIORVM
edere versus.

Editos tu nunc, age, Vaticanam
defer ad sedem, mea musa; valvas
pandet aeratas vigil hastiferque[1]
janitor ultro.

[1] Hastifer, (halberdier), a word of post-Classical origin, is found in Roman inscriptions of the year 236.

Principis sacri bicolore Signum
candet et flavet foribus sub ipsis;
tu salutabis, pia vota fundens,
nobile Velum.

Hinc adi scalas, Damasique vastam
vise, quae magnis nitet a fenestris,
Aream, pulcris hodie refertam
undique bigis.

Purpuratorum globus inde Patrum
prodit et fertur [2] superas ad aulas,
adprecaturus Fidei Magistro
prospera quaeque.

Fulgidos ostro, mea musa, ne tu
Praesules, audax nimium, sequare;
te fenestrata decet in platea
stare nigellam.

Heic viris esto comes, arte cultis
musica, quorum litui tubaeque
auspicem gaudent celebrare solem
aere canoro.

Misceat vox se tua buccinarum
vocibus. Dices: "Tibi gratulatum,
Pontifex, veni, minimi pusilla
nuncia vatis.

"Laeta Josephi Tibi lux in aevum
rideat longum! Procul omnis absit
morbus et languor; via nec patescat
ulla podagrae!

"Pax cruentatis redeat serena
Bosphori campis! Oriensque Romam,
unde discessit, posita rebelli
mente, revertat!

[2] Modern improvement has introduced the *lift* or *elevator* for the convenience of visitors in the Vatican.

" Gallus, et Gallum male Lusitanus
aemulans, tandem sapiant utrique!
Discat Urbs, discant Itali sacrata
jura vereri!

" Ac tuae Romae, Petrus unde terris
imperat cunctis, homo ne praeesse
pergat Hebraeus, Caiphae furentis
digna propago!"

. . . . . .

Haec ubi clara, pia musa, voce
dixeris, Patrem rogitabis, ut te
meque, deducto Crucis in figuram
indice, signet.

P. FRANC. X. REUSS, C.SS.RED.

THE RIGHT TO BLESS AND INVEST WITH THE BROWN SCAPULARS.

Qu. Recently there was a discussion among the priests of this diocese as to whether the secular clergy have the right to bless and invest with the Scapular of Mount Carmel. Our Faculties grant us the right " erigendi Confraternitates de Monte Carmelo," etc. But I read in the REVIEW, Vol. XIV, p. 348, that Rome has decided that this faculty does not include the permission to bless and invest in the Brown Scapular, but merely to enroll in the Confraternity. As I find nothing more on the subject, I conclude that we have not the right to bless and to invest in the Scapular. Am I right in my conclusion?

Again, is there any decree relieving us at present from the condition required by the Statutes of the Confraternity, of sending to the Carmelite Fathers the names of those who are invested by us?

D. M. G.

Resp. The article referred to (Vol. XIV, p. 348) embodies a contention of the late Father Jos. Putzer, C.SS.R., regarding the interpretation of Art. 9, Form C, of the *Facultates Extraordinariae* granted to the Bishops of the United States. He cites a letter of Cardinal Satolli, who consulted the Cardinal Prefect of Propaganda; both stated that the faculty of instituting the Confraternity of Mount Carmel is a distinct

faculty from that which permits the blessing and investing with the Brown Scapular. These authorities, however, ignored the fact (as did also Father Putzer in his Commentary), that by a special interpretation given in an Encyclical of Leo XIII (30 June, 1889) and addressed to the bishops of missionary countries, the faculty of erecting the Confraternity B. V. M. de Monte Carmelo, among others, includes the right to invest as well as to bless the scapulars. This was explained in the REVIEW in the volume immediately following that containing the article by Father Putzer.[1]

As to the registering of the names, the obligation was for a time suspended, but was subsequently renewed, with the understanding that any priest or parish rector may keep the lists to be transmitted at a convenient time to some Carmelite house.

Priests who have the right to bless scapulars have also the right to bless the corresponding medals which may be worn as a substitute for the scapulars.

THE REFORM OF THE BREVIARY FOR PRIVATE RECITATION.

In a paper on "The New Breviary" in the January number of the (London) *Month,* Father Herbert Thurston, S.J., commenting upon the advantages of the reform inaugurated by the Holy See, recalls a plea for still greater simplicity by the saintly Theatine, Giuseppe Maria Tommasi, two and a half centuries ago. Cardinal Tommasi's writings, originally published under the pseudonym J. M. Carus, were at one time taken as authoritative in matters of liturgical history and usage, and are still a standard for reference with writers on the Mass and the Breviary. He made special studies of the old antiphonaries and of the Psalter. Being also a practical man and a member of the Sacred Congregations of the Holy Office, of the Council, and of Bishops and Regulars, and a pastor who did not disdain even as Cardinal to give regular catechetical instruction to the children and the country folk gathered in his titular Church of San Martino ai Monti, he proposed sundry reforms that were calculated to aid de-

[1] See ECCL. REVIEW, Vol. XV, p. 105.

votion. He urged among other things that a clear distinction should be made between the Breviary appointed for the public chanting of the Office in choir, and the Breviary for private recitation. Tommasi showed, writes Father Thurston, that "the very conception of *responsoria* and antiphons implied answering voices or choirs, the point of which was to a great extent lost when the Office was said in private. It may be further urged that undoubtedly the greatest hindrance to devotion in the private recitation of the Breviary lies in the complications involved by referring backward and forward, and the attempt to keep three or four places open at once. It was in consequence this holy Cardinal's view that, for private recitation, the Breviary should be simplified as much as was reasonably possible, even to the extent of omitting antiphons and *responsoria*, and confining the *pensum* to the straightforward repetition of Psalms and Scripture lessons."

Surely there are many priests who will echo a cordial and reverent assent to the regret expressed by Fr. Thurston, that the memorandum on Breviary revision, drawn up during the seventeenth century by Cardinal Tommasi, "does not seem to have been much heeded by the Commission of Pius X." No doubt the antiphons and *responsoria* have their value, even from the devotional view point, in private recitation; but the fact that their use is connected with the often perplexing turning hither and thither in order to adapt them to the proper parts of the Office, causes them frequently to be a hindrance to devotion. This hindrance does not exist in the public or conventual recitation of the Office where the parts are all definitely assigned to hebdomadarian, antiphonarians, and lectors, so that it is possible for the priest in choir to follow the prayers and readings when they are properly said or chanted by the officers appointed for the purpose. But there are to-day, for every single priest who recites his office in choir, thousands of busy priests obliged to say their daily Breviary "inter ambulandum" or riding, or in public places, or in some other fashion which makes devotion, even without the necessity of turning to different parts of the volume to find the references, as difficult as it would be for a preacher to be eloquent if he were obliged to refer to a copy of his Bible for every illustration or quotation during his sermon. What

makes the matter still more difficult is the fact that none of the typical Breviaries is absolutely reliable in its rubrics or references *in loco*. If the commercial spirit could be eliminated, or if the Holy See were, through its Propaganda Press, to undertake the issuing of Breviaries in such fashion as to let a priest say his prayers from continuous pages, or nearly so, it seems to us the revenue from this source alone would be such as to lessen the anxieties of the Holy See for support by Peter's-pence; apart from its diminishing the difficulties of reciting the Office with devotion, rather than with mechanical observance of prescribed rules, really intended for use in community.

WHAT PROOF IS THERE FOR THE OBLIGATION OF THE CANONICAL OFFICE?

(A CASUS CONSCIENTIAE.)

At a friendly gathering of priests the question of saying the divine office was raised apropos of the introduction of the new Psalter with the New Year. One of the company proposed the question: Is there any proof in theology for the assumption that the obligation of reciting the divine office and of each canonical hour is binding under grave sin? At once text-books of moral theology were taken down from the shelves of the library to look up the law. But all became somewhat confused when they could find no law quoted by the authors at hand to prove the obligation. The only argument given was the mention of an ancient custom which was said to have become law. "If," one of the company said, "this has come about by custom, we had better stop some of our devotions, like the First Fridays and frequent Holy Communion, lest they too become laws in the course of time." It may be of some interest to examine these points.

I.

The question is not so easy to answer as one may think at first. It is not true, however, to say that the obligation of reciting the divine office cannot be proved. There is ample proof of it; but to understand the proof, a few facts of history concerning the office must be remembered.

The common law of England, as well as that of many other nations, was not enacted by a legislative body of the nation

and was not to be found in a code of laws in so many chapters and articles or sections. Kent says: "The common-law includes those principles, usages, and rules of action applicable to the government and security of person and property, which do not rest for their authority upon any express and positive declaration of the will of the legislature." The life and manners of a nation established rights and duties which were finally collected and enforced in the courts of law. Naturally the question arises: How are these customs to be known as law and distinguished from those common practices that are not law? Blackstone,[1] speaking of the laws of nations, answers this question by saying that such laws introduced by custom can be known by the decisions of the judges in the several courts of justice.

In the Catholic Church we find a development of law which is analogous to that of the nations. Indeed this is the only natural development of the life of any society. Who will expect to find in the beginning of our Church a code of laws? Even the teachings of our Lord and the rules of conduct given by the Apostles were not from the beginning published in the form of written laws. Many of the duties of the community of the faithful were established by universal practices or customs. In the course of time the authorities would insist on the upholding of some of these customs; whilst on the other hand they would say nothing as regards other practices, or even forbid customs that seemed dangerous to faith and morals. Thus the customs prepare law, while the insistence of the authorities on the observance of those customs makes them laws.

So it has happened in the case of the recitation of the divine office. In the embryonic state of development of this form of prayer we find the chanting of Psalms and the reading of portions of the Old as well as the New Testament, the people and the clergy alike assisting at this service as a preparation for Holy Mass on the Vigils of the greatest feasts and Sundays. Tertullian exhorted all the faithful to attend to prayer, especially mornings and nights and at the third, sixth, and ninth hours. The Apostolic Constitutions, a collection of docu-

[1] Chase's *Blackstone* (3rd edition), p. 35, No. 69.

ments of Eastern dioceses from the earliest times to the fifth century, say: "You shall pray in the morning, at the third, sixth, and ninth hours, and at the cock's crow." The same Constitutions insist that the people should take part in the prayers of the clergy in church, at least in the morning and evening, and they point out the Psalms to be said.

The monks of Egypt and Palestine in the third and fourth centuries were intent on prayer and followed the exhortations and the customs as mentioned before. The fact that the divine office received a definite shape and form is in great measure due to those men. The bishops who at that time lived a community life with their clergy at the cathedral introduced the hours of prayer for their clergy, and so many bishops did this that it was soon found in almost all dioceses of the Church. The first Council of Toledo [2] in Spain insists strictly that a cleric, whether priest, deacon, or inferior cleric, no matter in what place he finds himself, as long as there is a church, must go there for the singing of the daily office in the morning and in the evening, and if he should neglect to do so he shall be degraded from the ecclesiastical rank unless he be willing to undergo the punishment the bishop may impose on him for his neglect. This is not the only national council at which the recitation of the divine office was urged as a strict obligation. In fact, Emperor Justinian I passed a law that all the clergy had to go to church for the chanting of the nocturnal, morning, and evening prayers, saying that if the people flock to the churches for these prayers, it was a shame that the clergy should have to be forced to take part in them. Though the emperor had no right to legislate in matters that concern the Church exclusively, we do not hear of the ecclesiastical authorities contradicting such a law; which goes to prove that the Church had already understood this matter to be obligatory.

One might object that all this refers only to the public recitation of the divine office and does not indicate the obligation of the private recitation. We have, however, in the official collection of laws of Pope Gregory IX a canon [3] which refers

[2] Decr. Gratiani, dist. 92, c. 9.
[3] Decretales Gregorii IX, lib. III, tit. 41, cap. 1.

to a priest in a country parish. The law states that he can say Matins (with Lauds), Prime, Terce, Sext, and None, and then he may visit the sick and go to work on his farm if he wishes; but he should see to it that the hours are said in church, if not by himself, by the school boys (a scholaribus) at the proper time. A council in Pennafiel in Spain (1302) states expressly that all clerics in major orders and all who hold ecclesiastical benefices are bound daily to recite the canonical hours. Similar regulations were passed by the Synod at London in 1213, as also at Treves (Rheinland) in 1227.

It is, therefore, not only the pious practice of individuals that brought the divine office into the Church. The office is intimately connected with the life and development of the Church and it holds the highest place after Holy Mass in the worship of the Church; and once this form of divine worship had established itself, the authorities of the Church in the various countries insisted absolutely that these prayers should be said by all the men consecrated to the exclusive service of God in the Church. In the life of the Church as a society of the faithful as well as in the life of the individual it is essential that prayer should be the nourishment taken most frequently in order that the soul may be endowed with strength and energy from God to accomplish successfully the great mission of salvation.

It need not surprise us that we do not find a Pontifical decree stating in so many words that the clergy are bound to recite the divine office, for we know that up to the twelfth century but few matters were regulated by the Pope; most of the regulations for the clergy were left to the bishop in his diocese or, in more important matters, to provincial and national councils. What surprises us most is the fact that, notwithstanding such particular legislation, the laws in the various dioceses and countries were the same on all matters of importance, as we have seen to be the case in regard to the recitation of the divine office. Wherefore also the Supreme Pontiff in later centuries did not find it necessary to mention the obligation of saying the divine office, as this had been introduced everywhere at an early date by the authorities in the various dioceses. Papal laws, like the one quoted from the decretals of Pope Gregory IX and the Constitution of Pope

Leo X in the fifth Lateran Council, urge the fulfilment of the obligation and ordain punishment against those who do not comply with this duty.

In the last universal Council of the Church, the Vatican, which was interrupted through wars and political disturbances in 1871, we find in the proposed sketches of law on the life and conduct of the clergy a reference to the divine office which reads: "The clergy of whatsoever Rite (whether Latin or Oriental) who hold a benefice or who, though not holding a benefice, are in major orders, shall remember that they are bound to recite daily the entire office either in church or privately, under pain of mortal sin." The reader will notice that the Church says they "shall remember", implying that the obligation does exist already.

II.

When is a grave sin committed by neglecting to recite either the entire office or part of the same? In the preceding paragraphs we argued the question of the obligation in general. Now it remains to examine whether there are circumstances that excuse from the recitation of the office; what sin is committed by omitting wilfully and without excuse part of the office, and lastly whether the liturgical office of the day can be exchanged for another office.

It is beyond a reasonable doubt that there can be circumstances under which one is excused from saying the office, just as any human law must of necessity admit exceptions under extraordinary circumstances. The well-known principle that a law does not bind under great inconvenience is true, provided one understands by *great inconvenience* such extraordinary difficulties in keeping the law as one cannot easily avoid and is not bound to avoid. The difficulty and fatigue which one may at times feel and which one has to force himself to overcome in order to fulfil the duty of reciting those prayers, cannot *per se* be an excuse.

But either physical or moral impossibility excuses. Concerning the physical impossibility there is no doubt, for if one is, for example, very ill and has to give up attendance to his daily duties, he is not expected to say his office. There are, however, countless cases of moral impossibility when it is

left to the judgment and conscience of the one concerned whether he is free from his obligation. In all cases of physical ailment, however, the lenient interpretation of one's duty will be the more reasonable one. When one is in doubt in such cases, he need not scruple to judge himself released. This is all the more true in cases of convalescence from a serious illness, for, though one may be able to read a light book or a paper for a little while without too much fatigue, he may act unreasonably in attempting to say the divine office, since it is a strain on anyone who is not in good health. Judgment is more difficult and one is more liable to deceive himself in cases where a priest is hard pressed by work. If it happens that a priest is on certain Sundays so much engaged in his priestly work that he has hardly a moment's rest all day (as may happen to priests in our country who have no assistant, what with their two Masses, baptisms, afternoon services, meetings of church societies, and at last a distant sick-call) then when he finally gets a little rest in the evening, he is not obliged to say the office; every man is entitled to a certain amount of recreation and relaxation and he is not bound in such circumstances to use the last available free moment for saying his office. If one, however, had enough time in the forenoon and could foresee that in the afternoon he would not get any time to say his office, he is responsible for the neglect. To busy oneself with all sorts of work that is not a priest's or pastor's occupation, would not serve as a valid excuse for neglecting the official prayers of the Church, since these prayers are among the foremost duties of the priesthood. Furthermore, one cannot say that five hours or even more spent in hearing confessions, preaching, etc., excuse *eo ipso* from saying the office. It is therefore by privilege of the Holy See that the priests of most dioceses in the United States, if they have been engaged on any day for five hours or more in hearing confessions, may say the fifteen[4] decades of the Rosary instead of the divine office of that day. The Holy See has under such circumstances commuted the obligation,

[4] From a declaration of the Holy Office, 2 July, 1884, the word "Rosarium" in the Faculties given to bishops means the fifteen decades; but the Holy Office left it to the judgment of the bishop to reduce it to the third part, or to substitute other prayers. Cf. Putzer, *Comm. in Facultates Apostl.* (4th edition), p. 290.

and the Rosary will be as obligatory as the saying of the office. Whenever there is a lawful excuse, on account of physical or moral impossibility, the obligation ceases altogether and there will be no need of saying even the beads. By private authority no one can commute the divine office into the Rosary or any other prayers; hence one has strictly to attend to the words of the Indult and see under what conditions it allows the recitation of the beads instead of the divine office.

He who can without great difficulty recite at least a part of the divine office cannot excuse himself from the entire office, for Pope Innocent XI condemned a proposition which reads: "He who cannot recite Matins and Lauds, but can recite the minor hours, is held to nothing on the ground that the major part draws to itself the minor."

How far is it sinful to neglect by one's own fault to say part of the divine office? All authors give the same answer: He who omits either the entire office of the day or a notable part commits a grave sin. They are likewise unanimous in asserting that a small hour is a notable part and its culpable omission is a grave sin. The reason given by all is that the purpose of the Church in appointing official prayers for those different hours is a very important one. The argument is not very convincing, because, for example, of another principle which is commonly held by theologians, viz., that a light matter cannot be prescribed *sub gravi* by the legislator. I am aware, of course, that the authors also state that if the *materia levis* becomes serious on account of certain circumstances or on account of the importance of the legislator's purpose, the light matter may become important and can be prescribed *sub gravi*. In the case of the divine office each single hour, which in itself is undoubtedly a light matter, is said to become important because of the purpose of the Church in prescribing these prayers. This is rather puzzling, for it is a well-known principle that the reasonableness of the purpose in making a law is itself a necessary prerequisite for prescribing its observance. No law can be passed without a sufficiently weighty purpose; otherwise it is no law. When the reasonableness of the law is established, we ask how far the law is binding and to ascertain this we must examine the object or

matter prescribed. If the matter demanded by the law is serious, the lawgiver must be supposed to have meant it to bind seriously. To prove, however, from the purpose of the law the gravity of even a small part of the obligation imposed seems to be tantamount to saying that the law commands something serious because it is a serious law. It is somewhat strange that authors commonly repeat the very same argument, though the Church has never declared that the recitation of a small hour of the divine office is binding under grievous sin.

Can the liturgical office of the day be exchanged for another? By the liturgical office of the day is understood that peculiar office prescribed by the Church according to the respective calendar or ordo which one is obliged to follow. The secular clergy have an ordo of feasts and offices which varies from that of some Religious Orders. Each cleric must recite that office which the rubrics and regulations of the Church require of him. The S. Congregation of Rites was asked whether a cleric in major orders satisfies his obligation if he, either of his own accord or by request, joins other clerics in the recitation of an office different from his own? The answer was: "Generally speaking, such a one does not fulfil his obligation." [5] It may easily happen that one would wish to recite the office with a friend. If two such priests for one reason or another have different offices that day, they cannot say the office together, as the fact of accommodating another is not a sufficient reason for changing one's own office? The answer of the S. Congregation indirectly acknowledges as lawful the exchange of one office for another for weighty reasons.

From this answer of the S. Congregation one must conclude that the familiar axiom "officium pro officio" is not true in all its extent. When another office is said by mistake, we can readily understand that the Church would not want to oblige the priest to repeat the office, and in this sense the axiom "office for office" may be safely followed. Disregarding at will the laws and regulations governing the recitation of the divine office cannot be justified, if one admits at all that they

[5] S. C. R., 27 January, 1899; Decreta Auth., No. 4011.

have the force of law. Do the rubrics of the Breviary and the decrees of the S. Congregation of Rites possess the force of law? Undoubtedly; for the bishops have been told by the S. Congregation of Rites [6] that they are bound to enforce, even by ecclesiastical censures, the observance of the rubrics and the decrees of the Congregation. The legislative authority of the S. Congregation of Rites cannot be questioned, for we read in a decree of 23 May, 1846, that "the decrees issued by the S. Congregation of Rites and all answers to doubts proposed which are given formally in writing have the same authority as though they came immediately from the Supreme Pontiff, even though they were not referred to the Holy Father at all." [7] Hence by the common consent of theologians the rubrics of both the missal and the breviary bind in conscience, more or less severely, according to the importance of the subject-matter of these laws. The condemned proposition of Pope Alexander VII, 18 March, 1666, is well known. It reads: "One who recites on Palm Sunday the Easter office satisfies his obligation." A double offence against the law of the Church is committed by following the condemned opinion, first because the nature of the two offices differs so widely; and second, because many more prayers are prescribed on Palm Sunday than in the Paschal office.

Finally the law of Pope Pius X in the Bull *Divino afflatu*, 1 November, 1911, must be mentioned in which he rules that those who are bound to the recitation of the divine office according to the Roman Rite "should know that they cannot satisfy this so grave duty, unless they use this Psalter as we have arranged it." Therefore one does not fulfil the obligation of reciting the divine office unless one follows at least in substance the new arrangement of the Psalms for the various offices. Now on the feasts of most Saints which rank below the doubles of the second class the Psalms at all the hours must be taken from the current feria. Supposing a priest recited the office after the former arrangement, does he fulfil his obligation? The answer will depend on the understanding of the above quotation from the Bull *Divino afflatu*. Does that law mean to say that each transgression of the new Rub-

[6] S. C. R., 17 September, 1822; Decreta Auth., No. 2621.
[7] S. C. R., Decreta Auth., No. 2916.

rics is a serious matter? I do not think the law is to be understood in that extremely severe sense. Those who pay no attention at all to the new Psalter, certainly do not satisfy their obligation, unless in some particular case moral impossibility or ignorance excuses. Likewise the recitation of a votive office instead of the liturgical office of the day does not seem to satisfy the obligation, as these votive offices are expressly abolished.

In case, however, one recites now and then, without sufficient excuse, an office of the day according to the former Rubrics, I do not dare say that he has not satisfied his obligation at all. I suppose that he follows the new Psalter as a rule. The occasional deviation from the new laws does not appear to be a serious matter, for on many days the office is not changed at all by the new regulations and the changes depend to a great extent on the rank of the office. Thus, for example, the office of St. Monica, 4 May, being a double in the Roman breviary, will have all the Psalms at all the hours from the current feria, whilst if the same feast were a double of the first class, e. g. in churches where St. Monica is the Patron Saint, the Psalms would be said according to the former arrangement of the breviary. Such deviations, therefore, are rather a change of the rank of a feast and do not seem serious enough to say that the offender in question has sinned gravely against the laws of the Church.

STANISLAUS.

AN OLD LATIN POEM IN HONOR OF ST. EDMOND OF CANTERBURY.

The Bollandist editors at Brussels have just published[1] a Latin poem in honor of St. Edmond recently discovered by M. Godefroid Kurth, the erudite director of the Belgian Historical Institute in Rome, among the Vatican Library MSS. of the thirteenth century (Palatin. lat. 443). The poem consists of fifty-six hexameter lines written by a Saxon monk who calls himself Johannes. He modestly disclaims any merit in his work, and states that he composed the verses in honor of the beloved Bishop designedly in such simple form as to be

[1] *Analecta Bollandiana*, tom. XXXII, fasc. 1, 1913.

easily intelligible to the uncultured; because he feared that if his poetry were difficult it would not be pleasing to the little children, who would thus be hindered from thinking well of the Saint:

> Praesulis Emundi dilector Saxo Johannes
> Hos versus pueris ideo fecit pueriles
> Nam si difficiles essent timuit reprobari
> Et sic Emundum sanctum minime venerari.

The poem appears on the front page of a folio volume of the thirteenth, or perhaps the beginning of the fourteenth century. The book comprises a set of exhortations, and belonged at one time to the Cistercian Abbey of Our Lady of Schoenau in Germany, for it bears on the first page the following inscription: "Liber sancte Marie virginis in Sconaugia in armatorio poni debet", and at the foot of the last page (fol. 21) this further notice to the reader: "Iste liber est beate Marie Virginis in Schonaugia Cisterciensis ordinis Wormaciensis dioecesis."

The writing of the poem is contemporary with that of the above note, that is to say it belongs to a period not long after the death of St. Edmond, for it gives the report of the miracles wrought at the tomb of the Saint as if they were of recent occurrence, and had become known to Friar Johannes at successive stages. Some of the facts alluded to by him are wholly new, inasmuch as there is no mention of them in the extant biographies of the Saint. Of these latter there exist at least four. The first was written by the brother of St. Edmond, a certain Robert Rich; the second is the work of Robert Bacon, the remaining MSS. are by two monks, Bertrand and Eustace. Wallace's *Life of St. Edmond of Canterbury from Original Sources* (London, 1893) embodies the material contained in the accounts of Robert Rich, Robert Bacon, and Friar Eustace. Bertrand's biography of the Saint is found in the *Thesaurus* of Martene and Durandus. There exists also a monograph by Albert, Archbishop of Livonia, which gives details of the canonization and the solemn translation of the Saint's relics. Besides this, there are some documentary papers on the Saint's life and death in the *Chronica Majora de Mathieu Paris* (edit. Luard).

It will be remembered that the Saint died 16 November, 1240, in the monastery of the Canons Regular at Soisy in the Champagne. He had been previously at the Cistercian abbey of Pontigny in the diocese of Auxerre, France, where St. Thomas à Becket had found refuge under similar circumstances of exile from home, a century earlier. St. Edmond was canonized less than ten years after his death, by Pope Innocent IV.

A word needs to be said in reference to the disposition of the poem and the interpretation of some of its expressions.

It appears that monk Johannes had been moved to compose his verses by the reports, as stated above, of the miracles wrought at the tomb of St. Edmond, for whom he had a particular veneration. Finding no available parchment whereon to write his thoughts he utilized a volume in the library of the Cistercian monks, the front page of which allowed enough room for two columns of hexameter lines. Accordingly he wrote his first thirty-nine lines on that page as a tribute to the Saint, and added two antiphons, with a prayer to be said at the end.

Afterward he apparently heard about some new miracles, which, says the Bollandist annotator, probably occurred during his own time. Accordingly he added seven more verses after the prayer. Later on fresh reports came to him of wonderful doings at the Saint's tomb, and not finding room on the lower part of the page, he utilized a little blank space in the corner at the top of the page, writing in two columns (vv. 48-51 and 52-57). Next he added above the second column the admonitory rubric.

> Versus subscriptos devote tu lege lector
> Presulis ad laudem patris Emundi potiorem.

Friar Johannes mentions (vv. 6-7) that St. Edmond went from Clairvaux to Pontigny. None of the other biographies seems to know of any sojourn of the Saint at the abbey founded by St. Bernard. The meaning of verses 11-14 is somewhat obscure. Eustace relates that the Saint when dying exclaimed: "Tu es, Domine, in quem credidi, quem dilexi, quem amavi, quem praedicavi, quem docui, et tu mihi talis es, quod

non quesivi in terra nisi te." But this hardly explains the sense of the words which follow: "condempnans omnem qui sepeliret in urbe," to which a marginal note ("Praedicatores") is added. What the latter word means is not clear, unless it refers to some expressed wish on the part of the Saint that his body be taken to Pontigny instead of being interred in the church at Soisy, which in the mind of the annotator may have been that of the "Praedicatores". Eustace says, however, that the heart of the Saint was interred at Soisy, which is about two days' journey from Pontigny. On 20 May, 1240, the remains were solemnly transferred to Pontigny. Bertrand seems to think that the heart and entrails were taken to S. Jacques de Provins.

Verse 21 makes reference to a kind of *auto-da-fé* or test of the worthiness of Boniface of Savoy, St. Edmond's successor. No mention of such a trial is made in the other biographies. The miracles related in verses 23-31 are likewise unknown to the annalists. Mathieu Paris speaks of thirty persons raised from the dead. In like manner the details mentioned in vv. 40-46 and 51-56 are unknown to the old biographers.

We have taken the liberty of adding some punctuation marks, to make the sense more apparent, though such grammatical helps were rarely deemed necessary, even in later medieval MSS. It may be of interest to notice the play on the word Edmond (*mundis Emundi precibus* and *pro mundo mundi vespere*) which, considering the age in which the writer of the verses lived, would seem to have been intentional.

M. Kurth thinks that the poem was written at Pontigny, and that Friar Johannes had not known the Saint either personally or through the chronicles of his life, but took apparently for granted that the mother abbey of Clairvaux must have sheltered him before he came to Pontigny, and that he died in the latter place.

Versus subscriptos devote tu lege lector
Presulis ad laudem patris Emundi potiorem.

1. Presulis Emundi semper memor esto fidelis.
Hic humilis per quem cunctis pia gratia fulsit.
Emundus vite fuit a puero venerande,
Presule quo recta fuit Anglia tota pudice.

Qui patria pulsus adversa tulit patienter
Pauperie tali Clarevalli sociatur
Indeque depulsus pervenit Pontiniacum,
Quo remanens humilis donec moreretur ibidem
Ante diem mortis tribuit donaria servis.
Atque dedit celis servo regnare fideli,
Qui moriens dixit Christum se semper amasse,
Condempnans omnem qui se sepeliret in urbe.[2]
Intactum corpus abstracto corde remansit
Solum ejus corpus pervenit Pontiniacum.
Cilicium grossum fuit ipsius in cute strictum,
Quod nemo scivit nisi morte sua celebrata.
Cujus tumba satis pretiose facta probatur
Auro cum gemmis (valde Emundum decet almum)
Quam corpus sanctum bene conditur immaculatum!
Cuius adhuc membra valde incorrupta quiescunt.
Ejus successor signum petiit cyrotece[3]
Sed pater Emundus binas porrexit eidem;
Et facies vino mundatur cottidiano
Infirmi de quo potati salvificantur;
Cuius equi tactu fit cernens femina ceca;
Ad puteum venit haurire puella fluenta
Que fregit cubitum cum collo lapsa deorsum
Hec domine propria cuiusdam manserat ante
Sed causa cure dedit hanc matrona beato
Emundo, per quem sanata puella revixit.
Centum defuncti per eum sunt vivificati.
Sic qui se stravit Deus almus glorificavit
Cuius nos precibus Deus adiuvet omnibus horis
Sic ut in eternum vivamus semper agamus.
Presulis Emundi dilector Saxo Johannes
Hos versus pueris ideo fecit pueriles,
Nam si difficiles essent timuit reprobari
Et sic Emundum sanctum minime venerari.

A. Mane nobiscum maneas
mundis regnans in mentibus
Rex, et nobis provideas
mundis Emundi precibus.

[2] Here a marginal note adds the word *Praedicatores.*

[3] In the margin the words "*si dignus habeatur pontificatu*" have been added by a later hand.

A. Custodi nos in noctibus
Emundi precum munere
Qui traditus est hostibus
pro mundo mundi vespere.

Collecta.

Beati Emundi confessoris tui atque pontificis, quesumus Domine, oratio et in presenti gratiam tuam nobis tribuat et gloriam in futuro. Per.

Cum tenerum natum valido languore gravatum
Tristes et flentes iam vellent ambo parentes
Ad tumulum tanti sanandum ducere sancti,
Non prius elatus est infans quam reparatus.
Ad sacra pontificis veniencia dum properabat
Cuiusdam claustri monachus cui dextra negabat
Officium motus membrum currendo recepit
Et medico tali grates hinc reddere cepit.

Presulis a digito rex aurum ferre volebat
Anglicus, hos presul palmam claudens proibebat;
Quod tamen orante monacho quem presul habebat
Pre reliquis carum regem deferre sinebat.
Ydropicus monachus turgescens corpore mire
Pontificis tumbam cum non sineretur adire,
Et sine consensu patris nichilominus iret,
Ac se sanari sic impetrare nequiret,
Ad claustrum remeans mox ut de more petivit
Prostratus veniam, surgens bene sanus abivit.

THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your issue of November last is a very able article on the subject of priestly vocation. In my opinion the paper in question loses much of its cogency by overstraining the argument. St. Paul is quoted by the learned author to prove that, to begin with Aaron, "the pattern and exemplar of the call to the priesthood of the New Law", there is no question of subjective feeling or even inspiration of the Holy Ghost; in fact, not a word about "vocation". And yet the plain words of St. Paul are these: "Nec quisquam sumat sibi honorem sed qui *vocatur a Deo* tamquam Aaron." Christ was God. He

calls—*vocat*—" sequere me ". " There was no subjectivism in their call to be fishers of men; they had not even an idea of it, much less a strong persevering inclination ";—the learned author might have added, that they inwardly struggled against it. But St. Paul seems to imply they would do so at their peril: " Woe is me, if I preach not the Gospel." Even writers like Father Bacuez, and others who hold or held his views, would not argue, I imagine, that the inclination—*attrait,* as the French call it—contradicts the words of the Master: " Non vos me elegistis, sed ego elegi vos." The inclination, the *attrait,* would argue in favor of " Ego elegi vos "—a vocation.

In commenting on the practice of the Apostolic Church Fr. Wirth refers to the custom of the early centuries, when men were compelled to receive Holy Orders, whilst others fled to escape the dignity. I believe this has also happened in later ages; but it strikes me these cases refer, as a general rule, more to the dignity and responsibility of the episcopate than to the simple priesthood. " Evidently," says our author, " these saints had not that idea of vocation." I should say rather that a distinction may be made between the vocation of saints and of ordinary mortals. Jonas certainly was *called,* and he tried his best to escape. We cannot imitate the saints in *everything;* in some things we can only admire, perhaps wonder. But we can always humbly adore God, " qui est mirabilis in sanctis ".

In his argument taken from the Ritual, Fr. Wirth winds up by saying: " Reading modern books on vocation we would expect that the question he (the Bishop) is about to ask is concerning their vocation: ' Scisne illos *vocatos* esse? ' It is not. He seems to know nothing of such a requirement. ' Scisne illos dignos esse? ' Are they fit—*idonei*? That is the question asked." Well, is it not simply a matter of words? " Nec quisquam . . . sed qui vocatur a Deo tamquam Aaron" —" Veni, sequere me "—" Ego elegi vos."

The argument from the Council of Trent is strained in like manner (Chapt. XIII): " To seminaries must be admitted only those ' quorum indoles et voluntas spem afferat ' . . ." Where did they get the " voluntas "? Fr. Wirth will not see in that anything like a vocation. " It is a question of good

character and good will, of idoneity, in a word." And what does "idoneity" mean, if not *having signs of a vocation?* Moses indeed had no need to inquire from Aaron whether he had a vocation. God Himself had told Moses to consecrate him. He was diffident only about his own fitness.

Now I do not impugn Canon Lahitton's thesis; nor do I disagree with Fr. Wirth's comments. The Roman decision is clear enough. But being so refreshingly clear, there is surely no need to encumber it with far-fetched or strained arguments; and it is only with these that my criticism is concerned. Even in the Roman decision a saving clause is included: "saltem necessario et de lege ordinaria". Examples from Scripture and from the lives of the Saints are thereby, as it were, excluded from the ordinary proceeding.

Hence the Bishop calls, and he is guided in his call by superiors of the seminaries. But in insisting upon this I venture once more to suggest that Fr. Wirth stretches his argument beyond what is necessary, or what it is naturally—or, shall I say, theologically?—intended to bear out. Our author says: "The seminarist . . . can accept the call to orders when it comes to him .... knowing that it comes from God through the bishop whom the Holy Ghost appointed to rule the Church." I once asked a very holy and learned bishop, what was the teaching of the Church in this respect: "Was the Episcopate appointed by the Holy Ghost, or could it be said of any individual bishop that he was appointed by the Holy Ghost?" His answer was: "We need not believe the latter part of the proposition, though the former is 'de fide'." My contention is that arguments are weakened by being labored.

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DOES THE PRIVILEGE OF REQUIEM MASSES, GRANTED BY INDULT CEASE BY REASON OF THE NEW RUBRICS?

From various quarters inquiries have come to us about the continuance of indults, granted to priests, to celebrate Requiem Masses on feasts of minor double rite and privileged ferials which otherwise forbid such celebration. We answered in the November number (p. 615) a doubt on this subject, but

return to it once more in view of certain necessary distinctions to be made in regard to the interpretation of privileges which contravene the general liturgical law.

The privilege to celebrate Requiem Masses on days not hindered by a major double, or a feast of the first or second class, or of precept, or a privileged vigil, ferial or octave, is usually either granted as a strictly personal privilege (as a favor to an individual in consideration of his particular position, need or services [1]); or it is extended to a number of priests within a limited territory. In the latter case the privilege is either simply local, and as such attached to certain places, altars, churches, or sanctuaries; or it is mixed: that is to say, it is personal in so far as it is not dependent on being used within a certain church or at a certain altar, but goes with the priest who celebrates; yet it is local in the sense that it is granted to priests within a certain diocese or district or congregation.

In the case of all privileges there is a general law whereby they cease under two conditions,—when they are revoked, or when the cause for which they were granted ceases. "Extinguitur privilegium deficiente causa finali aut conditione personali, reali, vel temporali, sub qua fuerit concessum." [2]

Privileges that are pure favors, granted without special consideration apart from the person to whom they apply, do not expire with the cessation of their cause. Hence the *strictly personal* privilege to celebrate a Requiem Mass granted to a priest as a reward of service, or in return for a charity or an alms, would not cease simply by reason of new legislation, unless the privilege were expressly revoked.

In the United States, and in most other English-speaking countries there are, apart from the personal privileges to individual priests, two classes of indults to celebrate Requiem Masses on days otherwise prohibiting such celebration. One is a faculty among the "Facultates Apostolicae" (Form. I, Art. XX) granted to bishops, apostolic vicars, and prefects throughout the United States: "Singulis Secundis Feriis, non impeditis officio IX lectionum, vel, eis impeditis, die imme-

[1] Thus a chaplain who has the care of a mortuary chapel, or a priest whose eyesight prevents him from following the prescribed diocesan or religious ordo, might obtain the privilege as a personal favor.

[2] S. Alph., *De Privil.*, 14-17; Reiffenstuel, L. 5, tit. 33, n. 125.

diate sequenti, celebrandi missam de Requie, in quocumque altari, etiam portatili, et liberandi animas secundum eorum intentionem a Purgatorii poenis per modum suffragii." This privilege is personal in so far as it goes with the priest, and does not depend on the locality or the special altar on which he happens to celebrate Mass. But it is general in the sense that it is granted as an exception to the ordinary liturgical observance for the whole territory of the United States.

In addition to this faculty certain bishops allow the priests in their respective dioceses the privilege of celebrating private Masses of Requiem several times a week.

Other priests, by reason of their being members of certain confraternities, or of having the direction of local branches of the Society of the Propagation of the Faith, enjoy the privilege of saying a Mass of Requiem once a week on the day of their choice. All these privileges are legitimate concessions, although they have led in some places to the exclusive celebration of Requiem Masses during certain seasons of the year.

DO THESE GENERAL INDULTS CEASE

under the new legislation of the *Divino afflatu?*

Inasmuch as they were granted by reason of the privileged altar which thus conveys a plenary indulgence to the souls in Purgatory and which required that the Mass be a Requiem Mass, we believe that they cease on those days on which the privileged altar is hereafter accorded to the Mass of the day. For by the new legislation the indulgence of the privileged altar is attached to the celebration of the Mass of the day. "Cum autem ut applicari possint indulgentiae altaris privilegiati, missae defunctorum debuerint hucusque in nigris celebrari, Summus Pontifex easdem indulgentias in posterum benigne concedit, licet missa dicatur de feria, cum oratione pro defunctis." This is to say that, if the ferial Mass is said on a minor double feast, as may hereafter be done, the oration for the dead is to be added; and in that case the indulgence of the privileged altar is gained, as it was heretofore by Requiem Masses.[3]

[3] Whether the indulgence is gained by saying the Mass of the feast on days when a ferial Mass is permitted with the oration for the dead appears to be an undecided matter. Burton and Myers (*The New Psalter and its Use*, p.

The privilege of choosing between the ferial and the festal Mass on minor doubles extends to those ferials only which have a proper Mass formulary of their own. In these cases the indult of the privileged altar can be no longer alleged as a reason for celebrating a Requiem Mass, and "deficiente causa finali" lapses, at least during those seasons when the liturgy has special ferial Masses.

For analogous reasons the privilege of saying a Requiem Mass would seem to cease on days on which special provision is made for offering the Mass of the day for the souls in Purgatory, even though it excludes the indulgence of the privileged altar; that is, if we assume that the privilege of the Requiem Mass was granted not so much for the purpose of having a privileged altar, as for making it a service for the dead. Since the oration *pro Defunctis* is inserted in the ferial Masses, the only difference would be in the danger that Masses in black color and having the formulary of the Requiem Mass might become obsolete. But this difficulty has been obviated to a large extent by the general rubric that hereafter, at least during Lent, one Mass for the dead may be said on the first free day of each week. According to the new rubrics, every one of these days in Lent has its special ferial Mass; that is, the kind of Mass which the new legislation is especially intended to restore. Besides this, there remain several days outside these ferial seasons when a *missa de requie* may be said either by privilege or for devotion sake.

It would seem to follow from these facts and principles that the privilege of the Requiem Mass, heretofore granted by diocesan or regional faculty (for a body of priests or a territory such as the United States), may not be used on days on which the Church has set aside in her ferial formulary of the Mass a liturgy binding the whole body of the Church. Requiem Masses, hitherto celebrated by special indult, not personal in the strict sense of the term, would therefore be prohibited on all days to which a ferial Mass is assigned in the missal. This is the simplest manner in which we can state the application of the law if we would harmonize it with the

136) favor the affirmative. Trilhe (*La Constitution Divino Afflatu*, p. 257) denies it; the Ordo (Pustet) makes it depend on the terms of the Indult or the faculties of each particular diocese (*Monita* 7. a).

aim of the Holy See to restore the celebration of ferial service in the universal Church: "Jam in praesenti restauranda censuimus . . . ut in sacra Liturgia Missae antiquissimae de Feriis, praesertim quadragesimalibus locum suum recuperarent." [4]

On other days of the year the former privilege granted to our clergy in virtue of the Apostolic Faculty (Form I, n. 20) appears to be still available.

Analogous to this conclusion is a recent decision of the S. Congregation. When asked whether a certain class of Requiem Masses celebrated out of devotion on anniversaries of the dead, are excluded by the new legislation, it answered: "Quum ex nova rubrica tit. X, num. 2, Missae privatae Defunctorum in Quadragesima non liceant nisi prima cujusque hebdomadae die non impedita; quaeritur utrum haec prohibitio generalis sit, atque recurrente Festo semiduplici aut feria, missas etiam privatas quidem seu lectas, sed de anniversario alicujus defuncti ex propinquorum devotione celebrari postulatas involvat?—*Affirmative.*" [5] Of similarly analogous bearing on our subject is a decree of 22 March, 1912, which affirms that particular offices granted to certain dioceses, orders, or religious congregations by special indult, are suppressed or revoked by the new rubrics. "Quum quibusdam Dioecesibus, necnon Ordinibus aut Congregationibus Religiosis, Indultum a S. Sede concessum fuerit quaedam Officia particularia semel aut pluries in mense aut in hebdomada, imo etiam singulis anni diebus, exceptis solemnioribus celebrandi, ex. gr. SS. Sacramenti, SS. Cordis Jesu, B. M. V. Immaculatae, etc. sive sub ritu semiduplici, sive etiam sub ritu duplici minori aut majori, ita ut videantur non Officia votiva, sed quasi Festiva, quaeritur an ista Officia comprehendantur inter Officia Votiva quae a novis rubricis (tit. VIII, num. 1) suppressa declarantur? Resp. Affirmative."

To sum up. The Indult permitting a Requiem Mass on feasts of minor double rite is, on the general principles of liturgical and canon law, no longer available on Vigils, Ember days, Monday of Rogation, and in Lent. For other days of

[4] Const., *Div. afflatu*, n. 6.
[5] S. R. C., 19 April, 1912, ad. VII.

the year the matter is not clearly decided and thus permits liberty of interpretation. The Ordinary would be entitled to make a decision for his diocese, pending the issuing of a definite law of universal application. Strictly personal privileges are to be interpreted by the terms of their concession.

THE DIRECTION OF SEMINARIES BY THE SECULAR CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I add a further word to the discussion provoked by "Pastor Fogy". I would do so because I feel that his critics have all but ignored his chief contention, which seems to be that the degeneracy he bewails is due in some measure to the influence of the secular priests in charge of seminaries.

Pastor Fogy offers us a contrast. On the one hand are the "seminaries conducted by order men, or in the old countries," where were maintained "the old religious standards of the Sulpicians and Oblates", whose product was "the last generation of priests", "the older Irish and German priests", now represented in the "many exceptions" to the sad rule he so lugubriously laments. On the other hand, are "our seminaries", which give "modern training without spiritual training", whose product is the "more modern" priest, so numerous that, by contrast, his betters are but "exceptions". In view of this contrast, of this "marked difference" between the old order and the new, Pastor Fogy "holds it to be a great pity that the Religious are being replaced by the secular clergy as directors of our seminaries". The implication is evident.

But what of the facts? Who were the directors of seminaries in which the "last generation" of our priests were trained? By the "last generation" I may presume that Pastor Fogy means those who were ordained in the 'sixties or 'seventies of last century. In Germany the troubled times left clerical training then almost entirely in the hands of the secular clergy; and so it remains to this day. In Ireland, too, nearly every theological seminary was in their keeping. In fact, even to-day every general theological seminary, not in Ireland alone but in the British Isles, is directed by seculars, except All Hallows, which was confided to the Vincentians only in

1892; though in Maynooth (since 1888 only) two Vincentians have served as spiritual directors on the otherwise entirely secular staff. In our own country the deservedly lauded last generation of priests was trained in theological seminaries conducted by seculars quite as generally as in those directed by societies or orders. The latter body counted, among others, the Vincentian Seminaries at St. Louis (1816), and at Niagara (1867); the Franciscan Seminary at Allegany (1849); the Benedictine Seminary near Pittsburgh (1846); and the venerable St. Mary's at Baltimore (1791), whose name suggests the considerable influence which the seminaries of St. Sulpice at Montreal and Paris exercised in the moulding of the American Clergy. On the other hand, the secular clergy had, among others, the great provincial seminaries of St. Francis, Milwaukee (1856); of St. Joseph, Troy (1865-1896), which gave so many worthy priests to all New York and New England; Mt. St. Mary's of Maryland (1808); Mt. St. Mary's of the West (1851); and St. Charles' at Philadelphia (1832), under the charge of the Vincentians from 1843 to 1854, but since then conducted by the secular clergy. With these may be numbered the American College at Rome (1859).

All the above-named seminaries still flourish under the same control, save secular Troy of cherished memory. In the province it served arose four diocesan seminaries, only one of which was from the first in secular hands—St. Bernard's at Rochester (1893). St. John's at Boston (1884) and St. Joseph's, New York (1896), were, in these deplorable "modern" times, conducted by the Sulpicians until, respectively, 1911 and 1906, when they reverted to the secular clergy. The fourth, St. John's, Brooklyn (1891), is conducted by the Vincentians.

These facts need no comment. Incomplete though they be, they are thoroughly representative. They speak for themselves, and serve best to expose the shallowness of Pastor Fogy's contention. They show at least that neither secular nor society priests have the monopoly of efficient clerical education. The writer could speak only the best of non-secular seminaries, their men, their methods, and their product. He has only sympathy for pessimistic Pastor Fogy. He leaves to

sensitive "assistants" the vindication of the honor of their outraged order. But he deems it not out of place to say a concluding word in praise of the magnificent work done, no less in the present than in the past, by secular priests who, in unalluring seminary cloisters have, under God, helped more than any others to make the German, Irish, and American priests the pious, virtuous, learned, dignified, and wonderfully efficient body they have shown themselves to be, and still are, in our land.

VINDEX.

KHAMMURABI AND AMRAPHEL.

(A Reply.)

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW, Fr. Kleber identifies Amraphel and Ellasar of Gen. 14 with the Babylonian Khammurabi and al Larsa. This is the important point; on this we agree. On the way in which Khammurabi became Amraphel, and al Larsa was written Ellasar, he takes issue with me. The issue is not a serious one. So many various and probable turns have been taken, to twist the cuneiform ideogrammatic names into the mould of the Hebrew alphabetic names or vice versa, that we have under consideration only the choice of the more probable turn to take.

At the outset, let me pick a little flaw in a misunderstanding of my words by Fr. Kleber. He writes: "I suggest the following derivation of the Biblical Amraphel from the Babylonian Chammurapi which is somewhat *more honorable* to the Biblical *author* or *scribe*."[1] My suggestion had nothing to do with the Biblical *author*, nor with the *scribe* who took down his dictation; but had regard only to the scribe who, long after the time of Moses, probably after David's reign, transliterated from cuneiform into alphabetic Hebrew the chapter in question. I wrote:

> If this be true (that Phenician script was not used in Palestine before the time of David), then *cuneiform writing was most likely employed by the scribes of Moses*. At times we might clear up diffi-

[1] Italics mine.

culties of our Massoretic text by this working hypothesis of the *use of an ideogrammatic or a syllabic script.* Take for instance the names of the kings whom Abraham defeated about 2100 B. C., as they are preserved to us in the fourteenth chapter of Genesis. These names may have been preserved *in a cuneiform clay cylinder.* Later on the Jewish scribe, who transliterated the chapter in Phenician script, may have handed down to us mutilated forms of the names. In this way Ellasar was written for al Larsa. Ammurapi, the Amorite name of the Babylonian Khammu-rabi, was miswritten Amraphel. How this? Because we know that the same cuneiform sign stood for both *pil* and *pi.* The scribe may have read Am-rapil for Am-rapi or Ammu-rapi.[2]

In the above citation there is no question of transliteration in Phenician script by the *scribes of Moses;* " cuneiform writing was most likely employed by " them. The *later Jewish scribe* is said by me to have done the transliteration from ideogrammatic to alphabetic forms of the names of the kings. It would have been rather a serious matter on my part to have suggested that the *inspired author* mutilated his documents. I emphatically disavow such a suggestion.

But how about the *later Jewish scribes?* Well, in the first place, the Fathers have laid much blame upon their shoulders; nor have exegetes made any remarkable attempt to defend them from the charge of *mutilation* of the sacred text—quite the contrary. Secondly, such *mutilation* as I suggest is not in the least dishonorable to a *mere scribe.* Names of persons and of places change with time. Why, the ancient name Colonia has in the course of time been mutilated by the inhabitants to such an extent that some of them call the place Cologne and others Köln; and neither mutilation is held in dishonor. So, too, may it have been with the cuneiform Hebrew text of Moses. Originally the sign for *Ammu* was read by the Hebrews *Amm. Ra* was correctly retained. For a while *pi* was properly understood. In fact Schrader thinks *Amraphel* is a corruption for *Amraphi.*[3] I prefer the opinion of Sayce, Professor of Assyriology in Oxford,[4] who deems that the sign for *pi,* being identical with that for *pil,* came in

[2] ECCLES. REVIEW, December, 1912, p. 715.

[3] Cf. *Hastings' Dict. of Bib.*, s. v.

[4] Cf. *Expository Times,* October, 1912, p. 37.

time to be understood *pil;* and so the scribe transliterated *pil.* As for the evolution of *pil* into *phel,* that is easy to surmise. The ending *el* is so common in Hebrew proper names, the *il* quite naturally, almost inevitably, became *el.* Then euphony demanded the aspiration of *p* into *ph;* and presto, *pil* became *phel!* That is all I meant by the *mutilation* of the cuneiform name in transliteration.

As for Fr. Kleber's derivation, I cannot find it in Muss-Arnolt (*Dictionary of the Assyrian Language*); *Oxford Hebrew Dictionary;* Gesenius-Buhl, *Hebräisches Handwörterbuch,*—nor in any other work, where I should expect a derivation "not substantially new". It would be interesting to know what Assyriologists like Sayce support Fr. Kleber's derivation.

The change of *Larsa* to *Lasar* we both admit. I have called the change a *mutilation.* Fr. Kleber uses the more honorable term *metathesis.*

WALTER DRUM, S.J.

THE "SUFFRAGIUM SANCTORUM" AND THE "ORATIO PRO ANTISTITE" IN THE NEW OFFICE.

Qu. In the *New Psalter and its Use* (published by Longmans) I find it stated on page 113 that the Suffragium Sanctorum is not to be said in Advent and Lent. The rubric in the Breviary does not seem to bear out this statement. Is it correct?

Has the Bishop Auxiliary of the Diocese to insert the name of the Ordinary?

Resp. 1. For the word "Lent" the word "Passiontide" should be substituted in the admirable manual referred to.

2. Titular bishops are not obliged to insert the name of the Diocesan within whose jurisdiction they are active or live. "An versiculus Oremus et pro Antistite nostro N. cum suo responsorio, nuperrime inter preces feriales insertus, dicendus sit etiam ab Episcopis Titularibus cum pronunciatione nominis Episcopi Dioecesani? Resp. Episcopos Titulares non teneri." (S. R. C., 22 Mart, 1912.) The same principle holds good here, as in the Canon of the Mass, since the bishops titular are supposed to be under the immediate jurisdiction of Rome.

THE MENTAL PROCESS IN INSPIRATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

As there appeared in your last issue [1] certain statements from the pen of Fr. Drum, S.J., which after serious reflection strike me as being immature, if not indeed unfair, I beg leave to offer the following corrections:

First Statement.—In the given cases of Biblical exegesis Fr. Fonck, S.J., is referred to as saying that "the sacred writer *stated phenomena* and not scientific facts." Thereupon Fr. Drum adds: "Fr. Reilly, O.P., says that Fr. Fonck *in this wise* fails to give the best defence of inerrancy; and pits the Lagrange theory against that of Fonck." [2]

If Fr. Drum will look again, he will find that, *so far as this first statement goes,* it ought rather to be worded thus: "Fr. Reilly, O.P., says that Fr. Fonck *in this wise* holds '*a similar view*'"—let me say now *the very same view* as Fr. Lagrange; namely, that "the sacred writer *stated phenomena,* and not scientific fact". Nor should Fr. Brucker, S.J., be associated with the origin of this explanation, for it is found in application, on the pages of St. Thomas: "ea secutus est (Moyses), quae sensibiliter apparent." [3] It is needless to add that this opinion is also mine.

Second Statement.—"The latter (Fr. Fonck) admits no error *in the statement of the sacred writer*";—but, I reply, he *does* admit error *in the mind* of the sacred writer, and it is precisely therein that he differs from Fr. Lagrange. The reader need only weigh my observations *as they stand,*[4] to see that this is the only point in which I criticized Fr. Fonck.

Yet, since it is not so much the eminent masters involved (although I honor the one, and loyally foster a generous meed of affection for the other) as *the truth itself* that interested me, I may be allowed to give my own view on this psychological phase of inspiration, premising unequivocally that my position has not changed since I wrote for the REVIEW the lines referred to by Fr. Drum. In the January issue of the *Catholic University Bulletin* (page 31), I had occasion to make my meaning clear, as the reader may see from the following extract:

> The senses perceive and their impressions are real and true. The mind abstracts and the abstraction is correct. But an error may easily creep into the mental judgment about what has occurred, and be manifested outwardly in a proposition. Error, in its simplest analysis, is the assigning of a concept to an object not its own, or, conversely, the assigning of an object to a wrong

[1] ECCL. REV., Feb., p. 234.
[2] Ibid., 1910, vol. 42, p. 606.
[3] Summa, I, LXX, I, ad 3m.
[4] See ref. 2.

concept. Now what the mind does by its interior operation is reflected in literary composition as in a mirror. The content of literature is just as certainly a reproduction of concept as concept is a reproduction of object. The whole function of literature is to convey ideas and judgments, be they true or false, in exactly the same condition in which it receives them.

Falsity in literature stands for falsity in the mind dictating it; truth in literature for truth in the mind expressing it. Biblical veracity is therefore not distinguishable from the veracity of the inspired authors, and since this in turn bespeaks the veracity of God inspiring, one of the chief effects of inspiration, after the impulse to write and the awakening of ideas, is so to illumine the writer's mind as to make it impossible for him to mistake one concept for another. Correct judgment is thereby assured and *every possibility of error removed.*

If this "theory (?) of inerrancy" is "dangerous", wherein can we be safe?

However, I wish never to say, nor to think, much less defend, any theory, principle or belief that is contrary to the infallible teaching of Holy Church. Too deeply am I convinced of the truthfulness and sincerity of Fr. Lagrange's words which *for a time* are unnoticed by his critics, but which ring true with love and zeal for the holiest of causes. I quote from *La Méthode Historique,* pp. 12 and 14: "The first duty of the Biblical critics is to be submissive to the authority of the Catholic Church. . . . There is no room for fearing that the Church will ever stray from ancient practice. Now there are few pages more creditable to the human mind than (those which record) the intervention of Church magistracy in matters of Biblical interpretation."

THOMAS À KEMPIS REILLY, O.P.
Dominican College, Washington, D. C.

INVERTING THE ORDER OF MEALS IN LENT.

Qu. As it is permitted to invert the usual order of meals during Lent and take a collation at noon and dinner at night, would it be permitted to invert still further and take a collation in the morning, a cup of tea and roll at noon, and dinner in the evening?

Would it be a sufficient reason for this that a person finds it inconvenient to have a meal at noon?

An answer to the above will greatly oblige J. K.

Resp. Although there are theologians who maintain that it is not lawful to invert the order of the meal and collation in such a way as to take the latter in the morning and the meal in the evening (with a cup of tea and a "ne potus noceat" at noon), there are others of the contrary opinion. Lehmkuhl steers midway between them, allowing "mutato ordine collationem circiter duabus horis ante meridiem sumere, et pran-

dium differre usque ad tempus vespertinum, ex rationabili causa aut ex regionis consuetudine"; to which he adds: "Inde tamen non fit, ut liceat summo mane jentaculum consuetum sumere pro coenula, meridie plenam refectionem, vespere loco coenulae potum cum frustulo." It will be noticed that he says "*meridie plenam* refectionem", because "sic enim finis jejunii magna ex parte eluditur". But even in regard to this practice he admits that "levior omnino causa sufficit, ut ex dispensatione hic agendi modus permittatur, quam ut a jejunio simpliciter dispensetur".

Elbel goes still farther, and he seems quite consistent inasmuch as he bases his view on the principle that "Ad substantiam jejunii ecclesiastici requiruntur duae conditiones, scilicet abstinentia ab altera refectione et a certa ciborum qualitate". Then he adds: "scio equidem, Doctores insuper assignare tertiam conditionem, scilicet certum refectionis tempus . . . nihilominus juxta communiorem et probabiliorem opinionem, quam Lessius, Laymann, Filuccius et alii tenent, haec circumstantia non est de substantia jejunii, prout vel inde liquet, quia id, quô quantumvis culpabiliter non servatô, adhuc potest et debet servari jejunium; ergo . . ." He then concludes: "Colliges, horam meridianam refectionis legitima de causa, etiam notabiliter praeveniri posse absque omni culpa. Hujusmodi causae sunt: iter . . . urgens negotium, infirmitas, urbanitas, etc." [1] In similar manner Cardinal d'Annibale deals with the question, referring to a discussion of the S. Congregation Poenitentiary, 10 June (19 Jan.), 1834: "Si inversionis supra dictae (i. e. sumendo serotinam refectiunculam infra horam X et XI matutinam, prandium vero differrendo ad IV et V horam vespertinam) rationabilis aliqua extet causa, poenitentes, qui hoc more utuntur non esse inquietandos." (See also Noldin, *Theol. Moral.*, II, n. 685, edit. VII.)

In view of the widespread custom in America of dining in the evening, it is quite plain, as founded on a sound principle, that a confessor or spiritual director is within safe bounds of both law and discretion in allowing a person to invert the order, so as to take the collation in the morning and the one meal in the evening, with a slight refection between.

[1] Cf. *Theologia Moralis*, P. Benjamin Elbel, O.F.M. (edit. Bierbaum); De Natura Jejunii ecclesiastici, Conferentia XV.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Baptist Bible. Quite a turmoil has been stirred up in the Protestant world by the publication of a new authorized version of the Bible. The authority of the King James version has been so long taken for granted, that some, who still profess belief in that time-honored version as the word of God, question the "right of any sect to set up a new version as the authentic Word of God."

Chief comment has arisen from some rather striking translations. The Hebrew word for Adam is Englished "*the man*". Were we to admit that St. Paul erred in his use of this personal appellation of the first man, and to accept the Baptist correction of the error, we should have to readjust our ideas and torture our wits to fit the Apostle's words to their new setting. For instance, I Cor. 15:45 would read: "The first man *the man* was made a living soul; the last *the man* was made a life-giving spirit"; which is not very luminous. Wherever the word baptize occurs, the translation *immerse* is bracketed. This is Baptist interpretation, not translation. A saving element is the omission of the doxology from the Lord's prayer. Protestant scholars have long recognized this as a gloss; and yet some of our public-school teachers still pray: "For thine is the kingdom, the power and the glory forever."

2. The Vulgate-Revision. Dom Gasquet and his confrères at the work of revision of the Vulgate are to be congratulated upon the issue of their first contribution to the literature of the Vulgate.[1] It will probably be years before the revision is accomplished. Meantime various monographs and texts will appear as by-products. This first publication of the Collectanea has the great advantage of a moderate price, eight francs, which leaves it within the reach of many to whom the usual prices of such contributions are prohibitive.

[1] "Collectanea Biblica Latina, cura et studio monachorum S. Benedicti. Vol. I. Liber Psalmorum juxta antiquissimam Latinam versionem, nunc primum ex Casinensi Cod. 557, curante D. Ambrosio Amelli, O.S.B., Abbate S. M. Florentinae, in lucem profertur," Pustet, 1912, pp. xxxiv-174.

Codex Casinensis 557 is a manuscript of the twelfth century, cursive and clear cut. It is the complete Vulgate together with four Psalters—the Gallican or St. Jerome's translation of the Septuagint, the Roman or St. Jerome's revision of the Old Latin, the translation he made from the Hebrew Psalter, and the new recension which is now issued for the first time by Abbot Amelli.

Rufinus is supposed by the Abbot to have translated this recension of the Old Latin Psalter. Its text in Psalm 21 is critically studied and collated with the possible sources.

3. Chronology. While many Protestant scholars are relegating the early history of Israel to the realm of legend and even of myth, Catholics hold to it that the chronology of the Orient proves naught against the Old Testament.

(a) *Biblical Institute's Contributions.* In this matter of chronology of the Old Testament, excellent work has been done by Fr. Anthony Deimel, S.J.[2] He has had unusual opportunities for the study of Sumerian, Assyrian and Babylonian, under the direction of that pioneer in Assyriology, Fr. Strassmaier, S.J.; and has spent several years doing research-work in the British Museum's Assyriological Department. As Professor of Assyriology in the Biblical Institute, he is contributing a series on Assyriology to the *Scripta Pontificii Instituti Biblici.* Thus far have been issued: "Tabulae Grammaticae Assyriacae" together with "Tabulae Signorum Cuneiformium"; "Textus Cuneiformes"—a selection of historical texts that are important in Old Testament study—together with transliteration, Latin translation and vocabulary thereto; "Codex Hammurabi,"—the original text, transliteration, Latin translation, vocabulary and comparative tables of the laws of Moses and of Hammurabi; "Vocabularium Sumericum," specially prepared for the translation of old Sumerian texts on history and on the care of the temples and of the royal palaces; "Quaestiones selectae de Grammatica Hebraica"; "Enuma Elis," the Babylonian epic on Creation; and "Chronologia Veteris Testamenti." All this since 1910! The blessing is that our students will now have scientific help in their

[2] "Veteris Testamenti Chronologia monumentis Babylonico-Assyriis illustrata," Rome, 1912, pp. viii-124.

Assyrian study without being confronted with the unscientific vagaries of divisive and the so-called historical criticism.

In the last-named work, Fr. Deimel treats first the chronology of the Babylonians and the Assyrians, then that of the Old Testament. All chronological documents that bear upon the history of Babylon and Assyria are very conveniently grouped together. In the second part the various theories of chronology of the Old Testament are carefully discussed. No last word is attempted; but much is done to undo that which has been poorly done by those who are foes to the historical worth of the Old Testament. The very latest finds are called into requisition,—for instance, the important catalogue recently discovered and published by Fr. Scheil, O.P., in regard to the third millennium B. C. Hammurabi is quite naturally identified with Amraphel of Gen. 14; and is said to have reigned about 2100 B. C.

Fr. Deimel's studies in Assyrian, Babylonian and Sumerian put him in the class with such other Catholic Assyriologists as Fr. J. N. Strassmaier, S.J., one of the first Assyrian lexicographers [3] and editors of Assyrian texts; [4] Fr. Scheil, O.P., the first to decipher and publish the Code of Hammurabi,[5] the discoverer of the Nabd text; Fr. Paul Dhorme, O.P.; [6] and Fr. F. X. Kugler, S.J., who knocked the bottom out of the Pan-Babylonian theory of Jeremias, Winckler, Gunkel, etc.[7]

(b) *Chronology of Judges.* Like work is done in the same line by Fr. Joseph Hontheim, S.J., Professor of Old Testament in Valkenburg Scholasticate. After making a reputation as professor and writer, first in scholastic philosophy, then in scholastic theology; he later turned his hand to Scripture so zestfully as to be appointed to the chair vacated by the late Fr. Knabenbauer, S.J. The latest Scripture study of

[3] His "Alphabetisches Wörterzeichniss" was one of the very first lexicographical efforts in Assyriology and is still a classic.

[4] Cf. "Inschriften von Darius, König von Babylon," Leipzig, 1892; "Die altbabylonischen Verträge aus Warka," Berlin, 1882.

[5] Paris, 1902.

[6] "La Religion Assyro-Babylonienne," Paris, 1910; "Choix de Textes religieux Assyro-Babylonienne," Paris, 1907; "Pays Bibliques et l'Assyrie," *Revue Biblique*, 1912.

[7] "Sternkunde und Sterndienst in Babel. Assyriologische, astronomische und astralmythologische Untersuchungen," Münster, 1909, ff.

Fr. Hontheim is a comparison between the chronology of Judges and that of Egyptian monuments.[8] Beginning with the Exodus out of Egypt, about B. C. 1449, he determines the chronological table from Josue to the building of the Temple of Solomon, B. C. 969. In regard to Egyptian chronology, the thirty-one dynasties are carefully studied and listed—up to the reign of Alexander the Great, B. C. 332-324. The Exodus is found to have taken place in the XVIII Dynasty, during the reign of Amenhotep II, B. C. 1472-1446. Breasted[9] assigns the reign of this monarch to 1448-1420; puts down the first date as one ascertained by astronomical calculation. The mummy of Amenhotep II is still *in situ* in its tomb at Thebes.

(c) *Abraham and Hammurabi.* In a former number of *Zeitschrift für katholische Theologie,*[10] Fr. Hontheim worked upon Abrahamitic chronology; identified Amraphel of Sennaar with Hammurabi of Babylon, Arioch of Ellasar with Eri-aku of Larsa; traced the other two kings, Chodorlahomor of Elam and Tadhal (Heb. Tud'ul); and, by Biblical evidence alone, placed the date of Abraham's battle with Hammurabi[11] at approximately 2106 B. C.

Later, in the same review,[12] though not an Assyriologist, Fr. Hontheim essayed the identification of Hammurabi from Babylonian documents. His data were supplied by his colleague, Fr. Kugler, S.J.[13] The starting point is the reign of Ammizaduga in Babylon, which was admittedly between 2000 and 1800 B. C. During this reign, Kugler finds careful observations of Venus were made and recorded. These cuneiform records, extending over a period of twenty-one years, are extant and have been studied by Fr. Kugler, who is both astronomer and Assyriologist.[14] He finds that during the sixth year of Ammizaduga's rule, between the middle of November and the middle of February, there was an inferior conjunction of Venus at the time of new moon. This is a

[8] "Die Chronologie der Richterzeit in der Bibel und die ägyptische Chronologie," *Zeitschrift für katholische Theologie,* 1913, pp. 76-132.

[9] "A History of the Ancient Egyptians," New York, 1908, p. 426.

[10] January, 1912. [11] Gen: 14. [12] October, 1912.

[13] "Sternkunde und Sterndienst in Babel," II, 2.

[14] Pp. 257-311.

most important astronomical fact. Let us take it that the time of new moon means at most a day and a half from actual new moon. How often was there such inferior conjunction of Venus within the two centuries which certainly limit the rule of Ammizaduga? There is astronomical evidence to prove that, within such a period, there can have been an inferior conjunction of Venus at the time of new moon only nine times—only in the years 2035, 2027, 1971, 1915, 1907, 1860, 1852, 1796, and 1788 B. C. One of these years, then, and only one was the sixth year of the rule of Ammizaduga. But which?

We must correlate other evidence with that of the inferior conjunctions of Venus. Fr. Kugler gives certain contract tablets which provide the key to the problem. According to these tablets, Fr. Hontheim has ferreted it out, during the sixth year of Ammizaduga's rule, the month of Nisan was the harvest month and began about the middle of May.[15] Now how often, during the nine years already determined, did the harvest month of Nisan synchronise with the middle of May? Only in the year 1971 B. C.; not in the years 2035, 2027, 1915, 1907, 1860, 1852, 1796, 1788 B. C. The conclusion is inevitable. The sixth year of the rule of Ammizaduga in Babylon was 1971. The twenty-one years of that king's reign were from 1977-1956 B. C.

So much for the time of Ammizaduga. What has he to do with Biblical chronology? Very much to do. According to the list of kings of Babylon, Hammurabi ruled 146 years before Ammizaduga; and his reign lasted forty-three years. The date of Hammurabi is then astronomically proved to have been from 2123-2080 B. C. The fifteenth year of Hammurabi, i. e. the year of Gen. 14, was 2109 B. C., just three years later than the date assigned by Hontheim to that chapter from Biblical evidence alone.

In regard to the date of Hammurabi, Fr. Hontheim has thus found a practical agreement between the Biblical narrative[16] and the authority of Berosus (p. 58), Simplicius (p. 59), the Sippara inscription of Nabonidus (p. 63), and Babylonian records of the rule of Ammizaduga (p. 257).

[15] Cf. Kugler, op. cit., pp. 199-306.

[16] *Zeitschrift für katholische Theologie*, 1912, p. 56.

(d) *Pre-Abrahamitic Chronology.* All Catholic exegetes now defend the fact-narrative of Genesis.[17] Not all defend the early genealogical tables as chronology in the strict sense of the word. According to Fr. Deimel,[18] the pre-Abrahamitic genealogies are not Biblical chronologies properly speaking. The inspired author has omitted many generations.

Why, even the condition of the text of Genesis, and of its various versions, if compared with the traditions of the synagogue and the Massorites, leaves us somewhat bewildered in regard to these data of pre-Abrahamitic chronology. The following scheme will show how the data vary in the Hebrew text, the Samaritan and Septuagint versions, the tradition of the Synagogue,[19] that of the Massorites,[20] and Eusebius:[21]

	HEB.	SAM.	LXX.	SYNAG.	MASSOR.	EUSEB.
Adam to Flood	1656	1307	2242			1656
Flood to Abraham	290	940	1170			292
Abraham to Exodus..	720	505	505			505
Adam to Exodus	2666	2752	3917	2448	2448	2453
Flood to Exodus	1010	1445	1675			797

The Septuagint gives the highest figures,—3917 years from Adam to the Exodus, 1675 years from the Flood to the Exodus. Even these figures will not meet the length of years called for by the data of Egyptology and Assyriology. The inscriptions and carvings upon Egyptian temples show that, during the reign of Ramses II, before the Exodus, the negro and Semitic types were as ethnologically distinct from each other and from the Hittite and Egyptian types as the Iranian, Semitic and African types are distinct to-day. We must have recourse to some miraculous intervention as an explanation of this etnnological fact of race distinction, if we would date the Exodus as 3917 years after Adam and 1675 after the Flood. Moreover, about 4500 years before Christ, as we know from cuneiform and hieroglyphic records, the Sumerian, Babylonian and Egyptian languages were as distinct linguistically as

[17] Cf. Decree of the Biblical Commission, 30 June, 1909.

[18] "Chronologia Veteris Testamenti."

[19] According to Nestle, *Expository Times,* January, 1913, p. 188.

[20] According to Ginsburg's latest edition of Genesis.

[21] Kirchenvatercommission, ed. of Karst.

English, Arabic and Hungarian are distinct to-day. And yet, assuming that Abraham fought Hammurabi 2109 B. C., he was born about 2186 B. C. If we add to this the 1170 years from the Flood to Abraham, we have it that the Septuagint makes the Flood to have been about 3356 B. C. This date cannot be made to fit in at all with the linguistic data supplied by the cuneiform and hieroglyphic records of Assyria and Egypt.

To meet this difficulty, Euringer[22] suggests that in the earlier genealogical tables, for instance, in the line of the Sethites, Gen. 5, we have a *citatio explicita;* the sacred writer in no wise guarantees the truth of the list but incorporates it unhesitatingly for what it is worth. Such a theory of an *explicit citation,* without any suggestion by the sacred writer, is mere guesswork. Euringer poses the difficulty; but fails to solve it.

A real solution is seriously attempted by those who defend these early genealogical lists as *implicit citations.* Fr. Deimel[23] puts aside this theory with short shrift. L. Venard[24] is not so offhand; indeed, seems to greet the solution with favor. Such a way out of the difficulty is allowed provided one prove by solid arguments, first, that there is really a citation of a preëxisting document, and secondly, that the sacred writer does not guarantee the historic worth of the document he cites. We do not think that any have thus far met these two conditions set by the Biblical Commission.[25] Fr. Reilly, O.P.,[26] shows that the genealogical list of Matthew is an implicit citation. "The introductory verse runs more like a title than an inspired promise. It reads: 'the book of the generation of Jesus Christ, the Son of David, the Son of Abraham'." The verse undoubtedly is a title either of the first part of the Gospel of Matthew or of an implicit citation. Fr. Reilly does not, however, advance any *solid arguments* to prove that the

[22] "Die Chronologie der biblischen Urgeschichte, Gen. 5 und 11," one of the excellent *Biblische Zeitfragen,* Münster, 1909.

[23] Op. cit.

[24] *Revue du Clergé Français,* 1 Jan., 1913, p. 79.

[25] 13 Feb., 1905.

[26] "Literary Truth and Historicity in their bearing on the Biblical Genealogies," *Catholic University Bulletin,* Jan., 1913, pp. 30-51.

sacred writer means not to guarantee the historic worth of the document cited. He sets forth only the *usual difficulties* to the admission of pre-Abrahamitic genealogies as strictly chronological; but seems to go too far in saying: "From this it would seem that St. Matthew was availing himself of a little genealogical book already in existence, which in its composition need not have been either Matthean or inspired . . . so long as the book remained of human origin and unaltered, inspiration cannot be considered to have affected it intrinsically." [27] He fails to prove that this "little genealogical book remained of *human origin*." It may readily have remained *unaltered* in content. But when incorporated in the sacred text, under the inspiring influence of the Holy Spirit, it was *intrinsically* inspired, the sacred writer guaranteed the truth of his document, the Holy Spirit guaranteed the thoughts which the sacred writer expressed.

What, then? Is the "Book of the Generation of Jesus" not inspired at all? Yes, *extrinsically*. "Inspiration affected the book *extrinsically* only, not intrinsically." [28] Just what this means is not very clear. An example makes the meaning clearer. When "the fool says in his heart, 'There is no God'," [29] "the denial, 'There is no God,' is *extrinsically* inspired." [30] The thought, "There is no God" is not inspired at all. The Holy Spirit gives guarantee only to the thought that the fool makes this judgment. It does not appear that the influence of the Holy Spirit reaches this fool-thought *extrinsically* any more than tea can be in the tea-pot *extrinsically*. And that the Holy Spirit gives no more guarantee to the Matthean genealogy of Christ than to this fool-thought, cannot be admitted without much stronger evidence.

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[27] P. 41.
[28] P. 44.
[29] Ps. 13: 1.
[30] P. 34, note.

Criticisms and Notes.

LA CONSTITUTION "DIVINO AFFLATU", et les Nouvelles Rubriques du Breviaire Romain. Par Dom Robert Trilhe, Ord. Cist. Etablissements Casterman, S.A.: Paris et Tournai. 1912. Pp. lxxxiv–267.

Among the more exhaustive treatises on the Decree *Divino afflatu* a prominent place must be given to the present volume. After giving the text of the Apostolic Constitution and of the Rubrics published in conjunction with it, the author opens his commentary by explaining their nature, application, and ultimate purpose in view of future reforms of the Canonical Offices. He then harmonizes the old observance with the new rules, by directing attention to the immediate changes to be made in the Ordo, calling attention to the manner in which one may correct the old Breviary and the Missal. After that follow in regular order the explanations of the reformed Rubrics in regard to the Psalter, to the ordering of ferials and feasts, the particular characteristics of feasts, the use of commemorations, and other details with which those who are bound to recite daily the Canonical Hours, in private or in choir, should be familiar. Three chapters are devoted to the dispositions of distinctive Masses under the new legislation. In an Appendix covering over eighty pages is given the Latin text of the various decisions of the S. Congregation on the reform and the later additions to rules for reciting the office. There is a very helpful Index. Altogether, the book is an excellent exposition in point of completeness and accuracy.

PENTATEUCHAL STUDIES. By Harold M. Wiener, M.A., LL.B. Oberlin: Bibliotheca Sacra Co.; London: Elliot Stock. 1911. Pp. xvi–353.

Mr. Wiener is a barrister-at-law of Lincoln's Inn, and brings to play the lawyer's critical sense in the weighing of evidence. He is a Jew; and fights with zest for his sacred books. He is a scholar, and uses the Massorah, Septuagint, Vulgate, and other witnesses with critical ability. He is a stylist, and puts his ideas in attractive setting. His *Origin of the Pentateuch* (1910) and *Essays in Pentateuchal Criticism* (1910) at once gave him a standing as an adversary whom the divisive critics would have to take seriously.

The present volume is a collection of studies which have appeared in the *Princeton Theological Review* for 1907 and, more especially, in the *Bibliotheca Sacra* (1910-1911). The higher critics are bat-

tered down hard. They built upon Astruc's theory for a hundred and fifty-eight years. The names of the Deity were taken as the clue to the various documents which made up the Pentateuch. J and E, Jahwistic and Elohistic, JE, and the other documents were taken for granted. Divisive criticism took captive even some of our seminary professors of Scripture. Fr. Gigot [1] writes: "Much more natural and therefore more probable is the view according to which these and similar passages were written by different authors who were familiar the one with the divine name 'Yahweh', the other with 'Elohim'." Dr. Barry [2] allows the late recensions of the Pentateuch and postulates only a *virtual authorship* by Moses. In what does this *virtual authorship* consist? Well, it may mean that Moses was the author of the Book of the Covenant! And how much of the Pentateuch is the Book of the Covenant? Just three chapters and a few extra verses, Exod. 20:22; 23:33; Deut. 1:6; 31:9! The Biblical Commission's decree on the Mosaic authorship of the Pentateuch (27 June, 1906) put an end to the defence of such "*virtual authorship*"—at least in Catholic seminaries.

Just two years after this decree, Wellhausen admitted Dahse [3] had found a weak point in the documentary theory—the fact that the Septuagint, a text the manuscripts for which are six centuries earlier than are the manuscripts for the Massorah, did not at all agree with the Hebrew in the rotation of the Divine appellations. Since then the Astruc theory is being more and more abandoned; other support is sought for the divisive criticism of the Pentateuch; or that divisive criticism is given up.

Most interesting is the attack Wiener makes upon three leaders among the higher critics—Doctors Driver, Skinner, and Briggs (pp. 49-152). He accuses them of direct deceit in their effort by hook or by crook to save the Graff-Wellhausen theory, and dares them to bring libel suit against him (p.x). Take one instance. Mr. Wiener has on various occasions [4] made good his point that Dr. Driver, in his commentary on Deuteronomy, contradicts himself on the subject of the absence of non-sacrificial slaughter in early times, and in the course of a correspondence with Dr. Driver has insisted upon this very point. And yet, in his recent commentary on Exodus,[5] the

[1] *Special Introduction to the Study of the Old Testament,* New York, 1901, p. 91.

[2] *The Tradition of Scripture, its Origin, Authority and Interpretation,* New York, 1906, p. 55.

[3] *Archiv. für Religionswissenchaft,* 1903.

[4] *Essays in Pentateuchal Criticism,* pp. 175 ff.; *Bibliotheca Sacra,* October, 1910; *Expositor,* November, 1910.

[5] Cambridge University Press, 1911.

doctor has not only ignored Wiener's contention, but repeated the self-contradiction. On page 223, non-sacrificial slaughter for food is admitted. On page 207, this non-sacrificial slaughter is denied; we read: "In early times animals were *seldom, if ever,* killed without an accompanying sacrifice". Other such instances are given. Points clearly made by Wiener are utterly ignored. Some opinions of former works are taken back, without even a hint at the momentousness of the *volte face.* Lastly, a very compromising letter is published, in which Dr. Driver admits that he *merely mentions* the rationalistic interpretation of Elohim in Exodus 21: 6, and does not say he adopts this interpretation (p. 150). Naturally enough. The Canon of Christ Church could scarcely say in so many words that Exodus makes Jahweh out to be a defender of polytheism. Yet anyone who reads the note, on page 211, of *Exodus,* will finish it with the idea that Driver agrees with Baetgen in interpreting the words of Jahweh as a mandate of polytheistic worship. The telltale note runs thus: "The connexion 'bring him to God (or the gods)', and 'bring him to the door', seems, however, to suggest that both were in the same place; hence, as the 'door' of the sanctuary seems out of the question, Baetgen and others render *ha-elohim* (*as is perfectly possible:* cf. Gen. 3: 5 *RVm*) by *the gods,* supposing the reference to be to the household gods, or Penates, of the master's house, kept and worshiped near the door: the ceremony would then have the effect of bringing the slave into a relation of dependence on *the gods* of his master's family, and of admitting him to the full religious privileges of the family. . . . Kautzsch, on the other hand, supposes an image of Jehovah to be referred to." As other interpretations are mentioned to be disposed of; and these are mentioned without a hint at disapproval, how can the student, for whom the *Cambridge Bible for Schools and Colleges* is meant, reject the rationalistic and exoteric interpretation of Dr. Driver and cling to the hidden and esoteric interpretation of the Canon of Christ Church? In all honesty, Dr. Driver should admit that, with Baetgen and Kautzsch, he interprets Jahweh's words as the imposition upon the Israelites of polytheism and of idolatry.

WALTER DRUM, S.J.

THE NAMES OF GOD and Meditative Summaries of the Divine Perfection. By the Ven. Leonard Lessius, S.J. Translated by T. J. Campbell, S.J. The America Press: New York. 1912. Pp. 230.

P. Lessius is one of the most remarkable figures in the history of Catholic theology. A pupil of Suarez, he had acquired the splendid method of scholastic interpretation which makes his dogmatic treat-

ises models of clarity, of profound and subtle analysis, and which really gave him the mastery in the difficult contest on the subject of grace when he was forced to dispute against Bajus and the Paris theologians. The critical keenness of his mind was tempered by that contemplative love which finds a certain satisfaction or rest in the study of mysticism, because therein the light of truth communicates its warmth to the soul and gives it a foretaste of the divine fruition. This latter quality led P. Lessius to the study of the writings of that neo-Platonic Syrian known under the name of Dionysius the Areopagite. Among the works of the latter there is one Περὶ θείων ὀνομάτων for which P. Lessius appears to have had a special preference throughout his life. It led him to construct the present treatise on the same subject and in the same manner for the benefit of his pupils. Two of the chapters, that on Justice and that on the Last End, he wrote at a time when he felt his end near. As a matter of fact he died a few days after having completed the MS. which thus becomes in some sort the testament and swan song of the holy teacher. The work has never before been done into English and we owe a debt to Fr. T. J. Campbell for making it accessible to the student, especially of theology.

The plan of the treatise is to explain the attributes of God—His divinity, infinity, immensity, purity, immutability, might, beauty, mercy, patience, and so forth, taking in fifty different aspects of the divine perfection in itself and in its relation to man. The sections of the book are brief, clearly expressed definitions and arguments that appeal to the intellect and make a lightsome path to the heart, where the recognition and realization of the divine truth is to operate, call forth prayer and affection, and whence spring motives and resolutions for the service of God in practical life. It is this second operation, going on in the heart, which P. Lessius wishes to effect chiefly by his work; and he illustrates the method by which this may be done, so as to effect a close union between the creature and the Creator, in the second part of his treatise. This part consists of fourteen chapters and comprises the chief divine attributes. In the earlier portion the author had adhered to the simple mental analysis of the particular divine attributes, without seeking any proof of their existence or form either in Scripture, Patristic testimony, or scholastic arguments. But now, while still making his appeal to the reason, without engaging in any scholastic subtleties, he calls upon, in his effort to persuade the mind, those utterances of the Holy Ghost and the ancient Fathers with which the student of theology is familiar. The soul is lifted up to union with the Divine, and leaves behind it all esteem of self in the contemplation and enjoyment of God's goodness and in the endeavor to honor Him.

CELTIC BRITAIN AND THE PILGRIM MOVEMENT. By G. Hartwell Jones, M.A., D.D., Rector of Nutfield, Surrey; Member of the Royal Commission on Ancient Monuments in Wales and Monmouthshire. The Hon. Society of Cymmrodorion, 64 Chancery Lane, London. 1912. Pp. viii-581.

We owe this portly volume to the author's habit of noting any signal Celtic features and material contained in his reading of ecclesiastical history. In this way he came to accumulate a fund of interesting data concerning the particular topic of Celts as pilgrims; and being evidently not only an ardent Celt but also a lively scholar, he has produced a work of genuine affection dignified by wealth and refinements of antiquarian erudition. Whilst his notes bore expressly upon Wales, Cornwall, Ireland, Scotland, there is likewise a significant reinforcement of Celtic matter from Brittany, Chester, Monmouthshire, and the Isle of Man: in short, we have a sort of pilgrimage tapestry work, wherein the Celts move picturesquely athwart the entire European background of greater and lesser pilgrim expeditions. The time cycle covers the whole of Catholic history, or down to the Protestant rupture. What follows that era falls rather to the domain of general survey and informal reviewing. One might easily understand the author to be Catholic in sympathy, Catholic in substance of tastes and moods; the burden of his historic argument (where this comes forward) is either explicitly and implicitly Roman Catholic, or but passively and neutrally Anglican.

The topical distribution resolves itself broadly as follows. After some introductory analysis or compendious philosophy of the pilgrim spirit, and several chapters on motives and routes, the pilgrimage to Palestine forms one of the major divisions of the volume, and merges logically into the Crusades and rise of the Military Orders. Then the scene shifts to Rome, with five chapters on "The Thresholds of the Apostles". Santiago de Compostela fills a very absorbing special chapter, succeeded by "Pilgrim Resorts in England". Next come "Domestic Pilgrimages", with their subheads of "Roods and Images"; "Cult of the Blessed Virgin and Other Saints"; "Ynys Enlli"; "Mynyw"; "Ystrad Fflur": more familiarly, Bardsay; Menevia (shrine of St. David); Strata Florida. Another special chapter is assigned to holy wells; and the remainder of the work becomes chiefly retrospective and deductive over sundry "Effects of the Pilgrim Movement": religious and social, economic, theological, dramatic, physical, and literary. The volume closes with a moral and somewhat elegiac chapter on the "Decline of the Pilgrim Movement".

Considered succinctly in detail, those broader divisions yield us manifold attractive particulars, whereof we would cite no more than a mere culling of salient suggestions. Under motives, for instance, which prompt all the world, as it were, in pursuit of rest in God, we find a peculiar bent in the Celtic genius on the side of localized rest in God; at specific haunts of pilgrims. Hence the prominence of all the Celtic nations in foreign pilgrimages; the multiplicity of their pilgrim resorts at home. The Celts, again, were exceedingly susceptible to motives like sainted relics and penitential journeys to the shrines thereof. The transfer of relics went hand in hand with the missionary labors of Celtic apostles (St. Patrick, St. David, St. Columba, St. Gall); whereas the relics of those apostles themselves gained endless veneration in their turn; to say nought of merely secular distinction, such as awaited one of the reliquaries of St. Fursey, an Irish missionary in the Valley of Somme; whose reliquary that was discovered in Norway is now preserved in Copenhagen Museum. The sombre glory of Purdan Padric (Patrick's Purgatory) has been supposed to have inspired Dante with some of his grander than "lurid" horrors of the *Divina Commedia;* whilst Calderon, in Spain, styled one of his religious dramas *El Purgatorio de San Patricio.* The highway to foreign sacred sites was paved, of course, by the Roman Empire: just as the Gospel had first spread along main imperial roads and maritime routes. And in this respect the Celtic pilgrims profited by the experience of their military countrymen through the system of exchanged recruits. For if the soldiers in Britain were drawn from Syria, Cilicia, Thrace, Dalmatia, Frisia: conversely, there is record of British cohorts in Illyria, the Thebaid; and (as the hypothesis goes), they ranged so far East as Petra in Arabia. Ireland, too, contributed troops to the Roman army; what though our author questions the direct agency of the military arm in propagating the faith. At all events, the Celtic pilgrims abroad found open routes in consequence of imperial military channels and arteries of ready communication between all parts of the Roman world. A landmark event in the rise of pilgrimages to Palestine was *Inventio Crucis;* finding of the Cross under the patronage of the Empress Helena. This discovery appealed to the Welsh not only in common with all Christendom, but by reason, as well, of their confusing St. Helena with a British namesake of hers, consort of the Welsh Maximus, or Maxen Wledig. For that matter, we meet with repeated echoes, in our author's volume, of the Mabinogion tales. Even long before the Crusades, these pilgrimages to the Holy Land afforded incentives and facilities for importation of relics from the sacred East to the reverent West. Among the preëminent relics of

this category in Wales was the *Croes Naid*, encasing a fragment of the True Cross.

In dealing with the Crusades, the author naturally finds little but sidelights and incidents within his expressed Celtic horizon. But he gives due attention to the Welsh chronicler Giraldus Cambrensis, Archdeacon of Brecon; and brings out the point that where archeology speaks but feebly and uncertainly for Wales in the Crusades, "legend has been busy". Quite an impressive Welsh [1] legend is instanced from a Life of St. David, reminding one of St. Paul's ejaculation: "Unhappy man that I am, who shall deliver me from the body of this death?" A characteristic "if" of the author's in this connexion (for he seems equally disposed to accept the given story as truth and to leave it in sceptical suspense) has its counterpart in his frank avowal respecting an autonomous British Church. To wit, if St. Peter's primacy be allowed unchallenged, then the early British foundations have no title of detachment from the See of Rome, because the Patriarchate of the West would comprehend Britain the same as Continental Europe. Space forbids us to quote the thrilling legend above in question; suffice it to add that the story bears no particle of intrinsic improbability, but rather profoundly illustrates the known power of true faith brought to bay, throughout the cycle of Catholic experience. Wales was organically concerned in the fortunes of the Military Orders; forasmuch as the Knights of St. John had two commanderies of Welsh composition: Slebech in Pembrokeshire, and Halston in Shropshire, close to the Welsh border. There were various local ramifications from these two centres. The Templars, in turn, had Welsh affiliations; and some notable Welsh families distinguished the rolls of the Knights of the Holy Sepulchre.

From Jerusalem to Rome the focus of Catholic pilgrimages consistently shifted; nor least of significance in this transition is the intimate interaction between Rome and the British Christians both before and after St. Augustine's mission to Kent. Dominating motives for the Roman pilgrimage were primarily centered in veneration for the Holy Apostles St. Peter and St. Paul; secondarily, in the renown of the Roman martyrs, eager quest of relics. Irish, Welsh, and Scotch pilgrims frequented Rome from very early times, and returned with lasting fruits of the faith to the Church in Ireland, Wales, Caledonia, or wherever their subsequent labors converged. A typical instance under this head is that of Caledonian St. Ninian, who reached Rome about the close of the fourth century, when Pope Damasus had thrown open the Catacombs to the devotion of the faithful. On his return to the North, St. Ninian founded

[1] Pp. 132-3.

his illustrious *Candida Casa:* Whithern, overlooking Solway Firth, and dedicated to St. Martin of Tours. Ireland and Wales drew glorious light from the Scottish house; nay, so late as A. D. 1516, "the Regent Albany guaranteed a safe conduct to all visitors hailing from England, Wales, Ireland, and the Isle of Man, by land or water, to do homage to the Saint". In the Norman times, Giraldus Cambrensis attests the constant predilection of Welsh Catholics for the pilgrimage to Rome: "Before all things, the Welsh preferred to lay their devotions on the Apostle's Tomb." A contemporary Welsh poet (whose verses are cited) commemorated the Jubilee of 1450, Pontificate of Nicholas V. Wales only tardily espoused the Protestant cause in the sixteenth century; rather, that entire century left the Welsh conservatively Catholic by common report all told. Our author observes herein: "It was the Civil War that dealt Catholicism its death-blow" (in Wales). Accordingly, Wales furnished a noteworthy contingent of clerical students in support of the Catholic unity, both in France and at Rome; for not only did Welshmen study at Cambrai (where Bishop Owen Lewis ministered as Archdeacon) and at Douay; but in Rome, as well, the English College "was intimately connected with Wales both in its original foundation and subsequent history, and, further, was directly derived from the pilgrim movement. The project of establishing a centre of instruction for Catholics in Rome itself was both initiated and put into execution by Owen Lewis. A nucleus for the prosecution of the scheme lay ready to his hand in the old hospice for British pilgrims. . . ." Likewise conspicuous were Welsh scholars in Spain; as at Valladolid, Seville, Salamanca, Alcala.

The stirring chapter on Santiago de Compostela deals mainly, as is to be expected from an author of Welsh stock, with the part of Wales in that third great pilgrimage hearth of the Catholic faith: Santiago ranking only below Jerusalem and Rome for a pilgrim's chief magnet. Few passages in literature excel the mystical grandeur of that starry vision which we receive by the pen of a masterful Welsh scribe; whereby Charlemagne, though fain to rest from his "oppressive labor", beheld "a pathway of stars which started from the sea of Frisia and extended to Allemagne and Italy, and between France and Anjou, and went on straight by Gascony, Navarre and Spain as far as Galicia, where the body of the blessed James was lying unrecognized. . . ." Christendom, in brief, was to be fired with renewed zeal by thronging to that remote apostolic shrine; whereas there appears to have been a more than ordinary affinity between the Celtic faith of Wales and Brittany and the sublime "spell" of Santiago. For his "Pilgrim Resorts in England",

the author selects three crowning sanctuaries: Glastonbury, Canterbury, Chester. Alike for border proximity and for their Welsh associations proper, Glastonbury and Chester bear more immediately upon a Celtic aspect of the pilgrim movement. "Domestic Pilgrimages" is a topic of culminating Celtic warmth under the Welsh subheads Ynys Enlli (Bardsey), Mynyw (Menevia, St. David's shrine), and Ystrod Fflur (Strata Florida). We were even fain to add that this chapter alone warranted the "booking" of our author's felicitous notes and findings. Well worthy of attention for the popular mind is a footnote by the way (p. 345[1]; see also p. 425[8]), explaining a distinctive use of Saint by the Celts; who simply extended this term answerably to its original sense in the New Testament: the believers, the faithful; next, the vocational faithful: monks or nuns. Hence the apparent "infinity" of "Saints" in Great Britain and Ireland. The chapter on Wells includes mythological and folklore matters, but these are elucidated in relation to Christian belief and legends.

The remaining part of our volume is retrospective, deductive. Throughout the woof, we find the Celtic thread clearly in evidence, if not everywhere dominant or very sharply pronounced. Ireland is justly awarded the palm "over the heads of Armoricans, Britons, and indeed of every nationality", for that "universal philanthropy" which inspired and impelled the Irish planters of the faith to win pagan Europe to embrace the Cross. To the Irish, again, belong "the laurels in the province of British Scholasticism". In the sphere of physics, wherein the educating forces of pilgrimages exerted their due reaction, the name of Michael Scotus looms up among lights of Celtic lustre: "He 'feared neither God nor man', was in league with devils, and addicted to judicial astrology, alchemy, and necromancy. He published many works, but his most lasting achievement was a translation of the Arabic Aristotle into Latin together with the commentaries of Averrhoës. He undertook this task in Spain, and was much indebted for help to the Saracens." Celtic Ireland, Whitherne, Iona, Bangor, were so many refuges for learning and culture during the barbarian ravages of Roman civilization on the Continent. At the Renaissance, Welsh was already a moulded and mellow language for the reception and the transmission of new ideas. Calais, forsooth, was a sort of stepping-stone for passage of the Renaissance from France into Britain; and "Welshmen were there in residence or on their way to Continental shrines". The author confessedly[2] chronicles, but without endorsing, the Protestant revolution in Wales. There is something of the dirge tone of

[2] P. 533.

sic transit gloria mundi (one suspects none too subtly), in his valedictory sentence: "So passed away the voices of the old religion and learning." His worthy volume ought surely to awaken profound and thoughtful, if not widely popular, interest in sometime Catholic Wales. One is grateful to remark his honest acknowledgment in favor of still genuine pilgrims: "the single-minded pil grims and well-regulated pilgrimages of the nineteenth and twentieth centuries".

Besides the aspect of the Celts on pilgrimage at home or abroad, there is copious treatment of exotic pilgrims, visiting Celtic shrines; together with reactionary influences in both cases upon life and manners, arts and letters. The volume abounds in Welsh interludes of poetry left untranslated. Edifying, luminous, delectable though the Cambrian bards may prove to connoisseurs of Celtic, the reader who is not thus adept would have welcomed an English parallel rendering; even at the cost of expanded footnotes or a corpulent appendix.

W. P.

THE KING'S TABLE. Papers on Frequent Communion. By Father Walter Dwight, S.J., author of "Our Daily Bread". Apostleship of Prayer: New York. 1912. Pp. 181.

THE FOUNTAINS OF THE SAVIOUR. Reflections for the Holy Hour. By the Rev. H. O'Rourke, S.J., author of "Under the Sanctuary Lamp". Apostleship of Prayer: New York. 1912. Pp. 177.

THE HEART OF REVELATION. Further Traits of the Sacred Heart. By the Rev. Francis P. Donnelly, S.J., author of "The Heart of the Gospel". Apostleship of Prayer: New York. 1912. Pp. 184.

This series of devotional studies, published in very attractive form by the Apostleship of Prayer, present the Royal Lover's "messages" gathered from that popular treasure-box, *The Messenger of the Sacred Heart*. In this new and festive habit they fulfil their object with a fresh awakening of delight and instruction for the devout reader. Father O'Rourke takes us, as it were, to the mountain of the Beatitudes, near some limpid stream that flows down from the heights where the Master sits and teaches by the symbols of His creation and to the accompaniment of His soothing words; where the soul may find all solace, health, the strength of virtue and its joys. "I am," says the Saviour, "the fountain of happiness, of wealth, of meekness, solace, justice, purity, mercy, and of peace. I am the spring in the desert, the well of bitter-sweet waters, the fountain of blood whence a new life with all that makes it in the highest

sense worth living, pours forth." And Father Dwight continues the song by a melody of invitation: "Come then to me, you who labor and are heavily burdened, and I shall refresh you", refresh you at the Holy Communion, the food of immortality sent down from the King's own table. There you will not only be fed, with food of immortality, but you will learn the King's secret of everlasting joy and happiness, as His company, His chosen friends, called to rest on the bosom of Christ, the Sacred Heart of Jesus. And in order that we may the better understand the quality of this generous love, Father Donnelly, who in a former study had drawn for us the image of that Sacred Heart as revealed in the Gospels, sketches its salient traits from the Epistles, adding the portraits of those who first experienced the deep love of Christ, especially for the sinner that turns back to the image and seeks to copy anew, in the ways of penance, the likeness of the "All Beautiful". Fair are the pictures which the writer paints, not only of Mary as the most perfect reflection of the Divine Saviour, and of St. Joseph, but likewise of Peter and of Magdalen, with their tears and their love. The illustrations of these three volumes are of superior order, like those of a former volume by Fr. Gareché, *Your Neighbor and You,* to which we referred in a recent number.

SONGS FOR SINNERS. By the Rev. Hugh Francis Blunt. New York, The Devin-Adair Co. 1912. Pp. 150.

The title of this book of poems is quaintly descriptive of the themes chosen by the singer; for the verses deal rather with the solemn aspect of a believer's life than with the superficial comforts of faith. "In Chains", "A Dirge", "Fall Days", "The Condemned Soul", "The Desert of the Soul", "When Death Comes", "The River of Tears", "The Way of the Cross" (fourteen brief poems appropriate to the respective "stations")—these titles suggest the atmosphere of the volume, although there are indeed some themes (dealing mostly with Our Lady) which are of a more joyous character. Father Blunt combines simplicity of diction with not a little imaginativeness—a pleasant association which is quite frequently a desideratum in present-day verse. There is no apparent straining after effect in the author's phraseology, and his metrical technique leaves nothing to be desired. In reading the volume, one's heart is again and again touched with the tenderness of the poet's inspiration. A beautifully daring poem is that entitled "A Health":

Health, to Thee, O Christ!
I drink to the health of my King:
Health to the Man that has priced
My soul at His suffering.

Health to Thee, O Friend!
I drink my goblet of pain:
No cup where the red drops blend
In the flow of the grape-vine's rain.

Health to Thee, O Christ!
I drink, Thy brother and priest;
O blessèd our altar-tryst,
Where I on Thy blood may feast!

We are reminded of Sarbiewski's elegiac distichs on the cry of Our Saviour: "Sitio!" The "Sarmatian Horace" can offer only a wine mixed with gall:

Haec, mi Sponse, bibes: quaer's cui forte propines?
Ad me pro mundi, Christe, salute bibe.

The true priestly heart shows itself again in the poem, "When Death Comes":

If I could have my will,
I would not calmly die,
Lying so cold and still,
With loved ones kneeling by.
. . . . . .
I'd go as went my Chief:
Lord, am I not a Christ?
Nor would I crave relief,
Till I had all sufficed.

In "The Waste Places", Father Blunt condenses into sixteen lines the moral of Francis Thompson's "Hound of Heaven". But the volume includes verse of a more joyous character, of which "The King's Highway" is a lovely illustration. And it makes room as well for simply meditative verse (e. g., "To a White Violet", which recalls Tennyson's "Flower in the crannied wall"):

So small, infinitesimal,
Yet, so great,
Heaven and earth have known their birth
By the Power
That made thee, flower.

So small—yet Heaven and earth
Were made to be:
So great—for Heaven and earth
Could not make thee.

H. T. H.

THE SALE OF LIQUOR IN THE SOUTH. By Leonard Stott Blakey, Associate Professor of Economics in Dickinson College. Longmans, Green & Co., New York. 1912. Pp. 66.

This monograph (Vol. 51 of *Studies in History, Economics, and Public Law*, edited by the Faculty of Political Science of Columbia University, New York) is a statistical history of the development

of legislation concerning the control of the liquor traffic in the southern United States.

In that part of the country there has been a remarkable spread of prohibitive laws directed against the sale of alcoholic liquors, from county to county and from state to state; but the clause in the Federal Constitution that gives Congress the power to regulate interstate commerce, and the exercise of this power in favor of the transportation of alcoholic liquors into any state, notwithstanding the local prohibition laws, tended, with other factors, especially the very common human tendency toward intemperance, to render these laws ineffective.

The state dispensary, which originated in Georgia, was one of the attempts to control the liquor traffic. The dispensary was a shop where alcoholic liquors were sold, under public authority, in sealed packages, not to be opened on the premises; no sale was made on credit, or to minors, drunkards, or between sunset and sunrise, or on Sundays. The state made domiciliary searches for concealed liquor a part of the dispensary laws. This method, which had been beneficial in Sweden, Norway, and Finland, became in the Southern States a source of great corruption. Dr. Blakey does not mention the fact that in South Carolina especially, every little grocery shop became a "speak-easy", and that politicians sent constables into the most respectable private homes of Charleston, during receptions and weddings, to which these politicians and their wives had not been invited.

In the numerous magazine articles of late years on the spread of repressive legislation in the South directed against traffic in alcoholic liquors, all the writers asserted that the movement was an effort to keep alcoholic drink from the negro population. Dr. Blakey maintains that this motive was not the force behind the legislation, because, he says, in those districts where the negro is most numerous relatively to the whole population the popular vote prevented the passage of prohibitive measures, or repealed those already passed. This seems to prove little more than that the negro is not in favor of prohibition; at best it does not explain the movement. There certainly is a desire in the South to keep alcohol away from the negro as much as possible; and the Baptists, and similar sects, there are making opposition to "rum" a chief, and commendable, business of their activity.

An important and very interesting part of this monograph (which is entirely historical) is the charts that show the relative distribution of the negro and the white man in the South. The negro population relative to the white is most numerous along the Mississippi River from Tennessee to the southern end of Louisiana, especially in

Louisiana. It is also high across the middle of Georgia and the eastern side of Virginia.

A. O'M.

COLUMBANUS THE CELT. By Walter T. Leahy. Philadelphia: H. L. Kilner & Co. Pp. 455.

There has been a revival recently of interest in the story of St. Columbanus, who follows close upon St. Columba in the apostolate established by St. Patrick in Ireland. The effects of St. Columbanus's mission have been felt in all parts of Europe. Indeed, this Irish apostle holds a unique position in many respects. Not only was he the founder of Catholic institutions in France, Germany, and Italy, where he died and where his tomb is still revered in the beautiful valley at the foot of Monte Penice, by the side of the rivulet that pours its limpid waters into the Trebbia, but his influence for a time overshadowed that of St. Benedict, and his monastic rule rivalled that of the great Father of conventual life. The valuable Irish MS. treasures discovered of late in the archives of Milan and Rome, bear witness to the spirit that ruled at Bobbio whence these treasures came, in the days of St. Columban. The oldest monastery in Germany, the ancient *Augia major* on the Bodensee, is St. Columban's foundation. To his monks it was mainly due that heresy was checked in Lombardy, and he it was chiefly that gave the impulse to that wondrous zeal for arts and letters which became the source of later European civilization under the fostering care of the sons of St. Benedict.

Father Walter Leahy has thrown this most interesting theme into the form of an attractive story, to which, whilst sacrificing nothing of historical truth, he adds the charm of popular presentation, apposite scenery, and monastic home life. He tells of the holy missionary as a child in the home of Galahad Connall, and in the school at Cluain Inys under the teaching of St. Sinellus; of the days of study and holy living in the monastery at Bangor; of the setting out of the young priest for his missionary work in France; of the labors of the little colony of monks at Annegrai, at Luxeuil, and at Fontaines. Pathetic is the story of the trials which beset him, the persecutions from secular rulers, driving him from the land; the journey up the Rhine, and the work he accomplished in Switzerland.

We read of his hardships and of his confidence, as he crossed the Alps, whither his zeal for the propagation of the Gospel drew him with a ceaseless longing. Then comes the beautiful ending of his pilgrimage, and finally the way he contrived to put his house in perfect order as though he meant to take his report to heaven. These details furnish our author with attractive material for what is both history, spiritual reading, and wholesome entertainment.

OFFICIUM HEBDOMADAE MAJORIS a Dominica in Palmis usque ad Dominicam in Albis, juxta rubricas a Pio PP.X reformatas editum. Cum approbatione S. Rituum Congregationis. Ratisbonae et Romae: sumptibus et typis Friderici Pustet (New York and Cincinnati: Fr. Pustet and Co.) MCMXIII.

OFFICIUM MAJORIS HEBDOMADAE a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis Romani. Editio novissima juxta novas Rubricas et Decreta ad normam Constit. Apost. "Divino Afflatu". Taurini: Typographia Pontificia et S. Rituum Congregationis. Eq. Petri Marietti—Editoris. 1613. Pp. viii—464.

This is the first instalment of the most satisfactory Breviary published thus far under the new regulations. There was of course the advantage that the Office of Holy Week did not require very many changes, since the matter and form remain substantially as they were before the reform. But it is a relief to have a book in which everything for two whole weeks is found in its place, so that one has no need to turn from one part of the book to another in order to say his prayers according to the rubrics. This handsome volume, in its flexible morocco binding, is in point of typography, form, and general style, all that can be desired.

Equal praise is due to the Marietti edition, the type of which is remarkably clear and satisfying to the eye.

Literary Chat.

The Catholic Summer School Extension movement is being carried on with renewed vigor this winter in our larger cities. Lecture courses on topics possessing a vital interest at the present time are being conducted in New York, Brooklyn, Philadelphia, and Boston. A further development of the movement will be the publication in pamphlet form of some of the lectures. The first to appear of these imprints will be Dr. Lawrence F. Flick's paper on *Eugenics,* which was delivered under the Summer School auspices in Philadelphia, 20 January. The lecture was widely commented on by the press, both secular and religious. A part of it appeared in various Catholic papers, notably in the Philadelphia *Catholic Standard and Times.* The report given in the latter journal has recently been reprinted in the *Catholic Mind.* The full authorized original, however, is at present being issued by the Philadelphia Directorate of the Summer School.

The ode, printed in another part of this issue, which Father Reuss dedicates and proposes to present to the Holy Father for the feast of St. Joseph, is a composition somewhat novel in this that it describes certain features of the Vatican not likely to be found expressed in Latin verse heretofore. The bronze gates, the Swiss Guards with their medieval halberds, the Court of

St. Damasus, memorable because of the paintings by Raphael Urbino, and especially the modern *ascenseur* which saves one the slow ascent of the great stairway (not less wearisome because it is named the *Scala Regia*), and permits one to hear the strains from the silver trumpets of the Pontifical Cappella —these things are topics that rarely introduce themselves to the modern reader's attention in the form of Sapphic verse.

In connexion with Father Reuss's Latin verse it may be mentioned here that we find his name entered among the competitors in the Prize Contest of Latin Poetry, held this year at Amsterdam. He offers an epic which has for its subject the "Triumph of the Cross" and introduces the Battle of Constantine with Maxentius at the Milvian Bridge (A. D. 312), in which Christianity gained its first open victory over the heathen world.

The footnote on page 274 of this number, in the second of the two interesting and important articles on the Church's care of Italian children in the United States, gives the birth-rate of the Italians in New York City as 59.62 per thousand. The actual figures for 1911, however, vouched for by the Department of Health of the City of New York, and ascertained since the article in question was sent to press, show the far higher rate of 83.17 per thousand. The same authority gives the far lower birth-rate among the Germans and Irish in New York City as respectively 19.12 and 30.65 per thousand for 1911; and the general birth-rate for the United States dwindled to 15.14 per thousand for the same period. This, as against 83 for the Italians!

Father McSorley further adds to his article the significant fact that there are at present about 76,000 Italian children in the public schools of New York City.

Father Zulueta, S.J., has become a leading apostle in the crusade for frequent and daily Communion. In a volume (P. J. Kenedy and Sons) of more than 300 pages entitled *The Divine Educator* he directs the superiors of educational establishments how to promote in a judicious and effective manner the practice of frequent and daily Communion. The book is an adaptation of Père Lintelo's *Directoire* which, on account of its clear-cut method, quickly became popular with teachers. It contains a goodly number of suggestions on "wholesale Confessions of children" and kindred topics, that a priest will find it of advantage to heed.

The same firm (Kenedy) publishes a little manual for the superiors of religious houses by the Italian Jesuit Fr. Frigerio (translated by F. Loughnan), emphasizing the spirit of prayer, good example, vigilance, prudence, charity, and firmness.

The theological treatises by the English Passionist Father Devine are well known to the clergy in this country. His explanation of the Creed, and his two volumes on Ascetical and Mystical Theology are solid systematic works of great merit. The same may be said of a little collection of sermons on devotion to the Sacred Heart (*The Sacred Heart*, the Source of Grace and Virtue. New York, Joseph Wagner). There are just a dozen discourses, averaging each about ten duodecimo pages. Each is introduced by a clear-cut synopsis which enables the preacher to catch the tenor of the sermon easily.

A little volume of seventy-odd pages comprising eleven sermons on *The Excellencies of the Rosary* by the Rev. M. Frings (New York. Joseph Wagner), will be found suggestive for short instructions to Sodalists. Various aspects of the Rosary are considered, and the component parts thereof are succinctly explained. Not every preacher has the gift of gaining and retaining the attention of children. Suggestions from books help sometimes to supplement one's shortcomings in this important function and to this end we can recommend a recent booklet entitled *Conferences to Children in Practical*

Virtue. They are done out of the French of the Abbé Verdrie. The translation is excellent, a perfection worth noting (New York, Joseph Wagner).

Now that the *Catholic Encyclopedia* has been completed, it may be hoped that its publishers will inaugurate a series of monographs supplementing or developing certain departments and articles of the great work. Handy little volumes on the lines of Macmillan's well-known "Primer Encyclopedia" would be desirable. There is nothing for Catholics in English answering to the French series of "Science et Religion" or to the German "Sammlung Kösel", both of which collections are replete with useful information condensed and attractively presented.

A recent addition to the German series just mentioned is *Thomas von Aquin.* When we say that the writer of the little volume is Professor Grabmann, the author of the scholarly *History of the Scholastic Method,* we have said enough to guarantee the value of this new study of St. Thomas. Dr. Grabmann presents a very good sketch of the Angelic Doctor—his personality and intellectual activity. Then too he analyzes in a highly luminous manner the Thomistic system—its philosophy and theology. It would be hard to find a booklet of so few pages (168) in which so much solid thought and interesting knowledge are summed up (Kempten, Kösel. 1912).

Eucharistic Lilies by Helen Maery is a neat little volume containing some ten pen-pictures of "youthful lovers of Jesus in the Blessed Sacrament"—bright sketches of saintly souls whose short lives, consumed in the Eucharistic flame, left behind them light and inspiration for the heirs of the kingdom of heaven. "The little ones, generally restless and uninterested in religious training, will read these pretty stories (all founded on fact) and simple poems with avidity and profit."

To conduct the "Holy Hour" profitably and with such edification as the faithful have a right to look for from the priest, is no easy task. "Unfortunately the Sacrament of Holy Orders . . . does not confer on the recipient the very important gift of reading distinctly and with proper emphasis." Moreover, reading formal prayers in the strained voice which large churches seem to call for is at best a somewhat mechanical—graphophonic—process. Thoughts that well up naturally from the true heart are needed for such occasions. On the other hand, suggestions can be found in books, especially when they come in such sensible form as they are found in the tiny brochure by the Bishop of Savannah, entitled *The Holy Hour* (New York, Benziger Bros.). It is a complexus of reflections upon the mysteries of the Rosary. The conductor of the "Hour" is supposed to give the reflection and then the decade is recited in common with the congregation. The method is ideally excellent and has moreover been successfully tested by practice in the Savannah Cathedral.

Benziger Brothers have just issued the third volume of *Meditations for the Use of Seminarists and Priests,* by the Very Rev. L. Branchereau, S.S. This new part deals exclusively with the "Priestly Life."—the priest's exercises of piety, his reading, his recreations, his offices at the altar, in the pulpit, and the obstacles in the way of his efficiency. The neat and handy form of these volumes, no less than their matter, commends them to the clergy in all degrees.

Vocations—"Conditions of Admission, etc., into the Convents, Congregations, Societies, Religious Institutes, etc., according to authentical information and the latest regulations," by the Rev. H. Hohn, is a guide which will be found useful to many priests who are called on to direct young women in the choice of a particular form of the religious life. It points out in brief and concise manner, what is the particular work in which the various orders are engaged, the qualifications required for admission, and the necessary direc-

tions for communicating with the proper authorities in each Order. The author published a similar directory some time ago for men. (Washbourne, London; Benziger Bros., N. Y.)

Similar in scope to Father Van der Donckt's *Educating to Purity* (Gatterer and Krus) is a brochure by the abbé Knoch, professor at the theological Seminary of Liége, entitled *L'Education de la Chastété* (Paris: P. Téqui). The author deals with his subject in that delicate manner which would disarm the natural prejudice Catholics must have against the public discussion of a topic reserved by the usage of ages to the Confessional or to the discreet guidance of parents within their own homes. Experienced priests seem to agree that modern civilization has awakened new dangers requiring unusual methods of forewarning by education.

Want of space in this number has obliged us to hold over several important Conference matters, among others some interesting comments on the subject of Seminary training as criticized by "Pastor Fogy".

Books Received.

SACRED SCRIPTURE.

COMMENTARIUS IN PSALMOS. Auctore Iosepho Knabenbauer, S.I. Cum Approbatione Superiorum. (*Cursus Scripturae Sacrae.* Commentariorum in Vet. Test. Pars II in Libros Didacticos. II. Liber Psalmorum.) P. Lethielleux, Parisiis. 1912. Pp. 492.

DIE PSALMEN. Sinngemässe Uebersetzung nach dem hebräischen Urtezt von Dr. Alois Lanner. Zweite und dritte, verbesserte Auflage. Mit Erläuterungen von Theologieprofessor Dr. J. Niglutsch. B. Herder: Freiburg und St. Louis, Mo. 1912. Pp. viii-234. Price, 45 cents.

THEOLOGY AND DEVOTION.

OUR LADY IN THE CHURCH and Other Essays. By M. Nesbitt. With a Preface by the Right Rev. Dr. Casartelli, Bishop of Salford. With Frontispiece. Longmans, Green & Co., New York and London. 1913. Pp. x-275. Price, $1.50 *net.*

MONTH OF ST. JOSEPH. The First and Most Perfect Adorer after the Blessed Virgin. From the Writings of Ven. Peter Julian Eymard, Founder of the Order of the Most Blessed Sacrament. With a letter from the Bishop of Tarbes on the Blessed Sacrament and St. Joseph. Sentinel Press, 185 E. 76th St., New York. Pp. 185. Price, $0.35 *postpaid.*

DE VASECTOMIA DUPLICI NECNON DE MATRIMONIO MULIERIS EXCISAE. P. Joannes B. Ferreres, S.J. Cum appendice de casu quodam clinico. Editio altera correctior et auctior. Superiorum permissu. Matriti MCMXIII. Razòn y Fe, Madrid. 1913. Pp. 148. Pretium 1 *fr.* 50, linteo relegatum 2 *fr.* 50.

EPITOME THEOLOGIAE MORALIS UNIVERSAE PER DEFINITIONES. Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerptum e Summa Theol. mor. R. P. Hier. Noldin, S.I., a Carlo Telch, Doctore S. Theologiae et professore, Theologiae Moralis et Iuris canonici in Pontificio Collegio Iosephino. Columbi. Ohioensis, U. S. A. Oeniponte: Typis et sumptibus Fel. Rauch (L. Pustet); Neo Eboraci et Cincinnati apud Fridericum Pustet. 1912. Pp. xxxii-539. Preis biegsam geb. K. 4.—(M. 3.40).

VOCATIONS (WOMEN). Conditions of Admission, etc., into the Convents, Congregations, Societies, Religious Institutes, etc., according to Authentical Information and the Latest Regulations. By the Rev. H. Hohn, Th.D., L.C.L., author of *Vocations* (*Men*), *Retreat Handbook*, *Marriage Guide Book*, *Mission Book*, etc., etc. Preface by His Eminence Cardinal Francis Bourne. R. & T. Washbourne, London; Benziger Bros., New York. 1912. Pp. xx-426. Price, $1.75 (4/6) *net.*

THE KING'S TABLE. Papers on Frequent Communion. By Father Walter Dwight, S.J., author of *Our Daily Bread.* Apostleship of Prayer, New York. 1912.

THE CHRISTIAN CHURCH. Pastoral Letter of the Right Rev. James A. McFaul, Bishop of Trenton. Second edition, revised and enlarged. Benziger Bros., New York. 1913. Pp. 38. Price, $0.10.

GLOIRES ET BIENFAITS DES SAINTS. Par l'abbé Stéphen Coubé, Chanoine honoraire d'Orléans et de Cambrai. Deuxième édition. (*Œuvres Oratoires.*) P. Lethielleux, Paris. 1912. Pp. 407. Prix, 3 *fr.* 50.

LIFE SCIENCE AND ART. Being Leaves from Ernest Hello. Translated from the French by E. M. Walker. (*The Angelus Series.*) Benziger Bros., New York. Pp. 176. Price, $0.50 *net.*

SPIRITUAL PROGRESS. II. From Fervor to Perfection (Complete in itself apart from I. Lukewarmness to Fervor). From the French. Benziger Bros., New York. 1912. Pp. xviii-420. Price, $0.90 *net.*

THE COMMUNION OF SAINTS. By the Rev. Charles F. McGinnis, Ph.D., S.T.L., Professor at St. Thomas College, St. Paul. With an Introduction by the Most Rev. John Ireland, D.D. St. Louis, Mo.: B. Herder. 1912. Pp. xvi-395. Price, $1.50.

SPIRITUAL EXERCISES FOR THE PURGATIVE, ILLUMINATIVE, AND UNITIVE WAYS. By J. Michael of Contances, Carthus., A. D. 1597. Translated by Digby Best, of the Oratory. St. Louis, Mo.: B. Herder. 1912. Pp. 135-213-130. Price, $1.35.

SAINT ANTOINE DE PADOUE LE GRAND THAUMATURGE DE L'HEURE PRÉSENTE. Les Objets Perdus, le Pain des Pauvres. Par Mgr. Ant. Ricard, Prélat de la Maison de Sa Sainteté, Vicaire général honoraire de Mgr. l'Archevêque d'Aix. Nouvelle édition. Précédée d'une lettre de Son Éminence le Cardinal Rampolla, Secrétaire d'État de Sa Sainteté. New York, Cincinnati, Chicago: Benziger Bros.; Paris: Pierre Téqui. 1912. Pp. x-404. Prix, 3 *fr.* 50 *c.*

LITURGY.

COURS ET CONFÉRENCES DE LA SEMAINE LITURGIQUE DE MAREDSOUS 19-24 Août 1912. Abbaye de Maredsous, Belgique. 1913. Pp. xvi-336. Prix, 5 *fr.*

THE TEMPLES OF THE ETERNAL OR THE SYMBOLISM OF CHURCHES. The Mystic Meanings of the Houses of God and the Wonderful Lessons written in the God-given Plans, Divisions, Decoration, and Rites of the Tabernacle, Temple and Church Buildings. By the Rev. James L. Meagher, Doctor of Divinity from the Holy See, President of the Christian Press Association. New York. Pp. 513. Price, $1.13 *postpaid.*

ORGANUM COMITANS ad Proprium de Tempore a Vigilia Pentecostes usque ad Dominicam Ultimam post Pentecosten Gradualis Romani quod juxta Editionem Vaticanam Harmonice ornavit Dr. Fr. X. Mathias, Regens Seminarii Episcopalis Argentinensis. Editio Ratisbonensis. Fr. Pustet, New York. 1913.

LA CONSTITUTION "DIVINO AFFLATU" ET LES NOUVELLES RUBRIQUES DU BREVIAIRE ROMAIN. Par Dom Robert Trilhe, Ord. Cist. Casterman, 66, rue Bonaparte, Paris VIe et Tournai (Belgique). 1913. Pp. lxxii-267. Pr. 3 *fr.* 50.

PHILOSOPHY.

CRITERIOLOGIA vel Critica Cognitionis Certae. Auctore Renato Jeannière, S.J., in Collegio Jerseiensi Professore. Gabriel Beauchesne, Paris. 1912. Pp. xvi-616.

RELIGION CHRISTENTUM KIRCHE. Eine Apologetik für wissenschaftlich Gebildete. Unter Mitarbeit von St. von Dunin-Borkowski, John. P. Kirsch, N. Peters, J. Pohle, W. Schmidt u. F. Tillmann herausgegeben von Gerhard Esser und Joseph Mausbach. Zweiter Band, vii u. 142 Seiten; dritter Band, vi u. 252. Jos. Kösel, Kempten u. München. 1913.

PHILOSOPHIE UND THEOLOGIE DES MODERNISMUS. Eine Erklärung des Lehrgehaltes der Enzyklika *Pascendi*, des Dekretes *Lamentabili* und des Eides wider den Modernismus. Von Julius Bessmer, S.J. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1912. Pp. vii-611. Price, $2.20.

LEXIKON DER PAEDAGOGIK. Im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Prof. Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Lateinschulrektor a. D. Band I: Abbitte-Forstchulen. Pp. viii-1346. Price, $3.80.

HISTORY.

HISTORY OF THE CATHOLIC CHURCH. For Use in Colleges and Schools. By the Rev. James MacCaffrey, Lic. Theol. (Maynooth), Ph.D. (Freiburg i. B.), Professor of Ecclesiastical History, St. Patrick's College, Maynooth. Part I. M. H. Gill & Son, Dublin. 1912. Pp. viii-141. Price, 2/-.

CARDINAL MANNING. THE DECAY OF IDEALISM IN FRANCE. THE INSTITUTE OF FRANCE. Three Essays by John Edward Courtenay Bodley, Corresponding Member of the Institute of France, author of *France*. With Photogravure Portrait. Longmans, Green & Co., New York and London. 1912. Pp. xv-288. Price, $3.00 *net*.

THE HISTORY OF THE POPES. From the close of the Middle Ages. Drawn from the secret archives of the Vatican and other original sources. From the German of Ludwig Pastor, Prof. of History, Innsbruck University, and Director of the Austrian Historical Institute in Rome. Edited by Ralph Francis Kerr of the London Oratory. Vol. XI. B. Herder, Freiburg and St. Louis, Mo. (Kegan Paul, Trench, Trübner and Co., London). 1912. Pp. 615. Price, $3.00.

ROBERT BROWNING. Par Pierre Berger, Docteur-ès-lettres, Professeur au Lycée Chargé de Conférences a la Faculté des Lettres de Bordeaux. (*Les Grands Écrivans Étrangers.*) Bloud & Cie., Paris. 1912. Pp. vii-253. Prix, 2 fr. 50.

MISCELLANEOUS.

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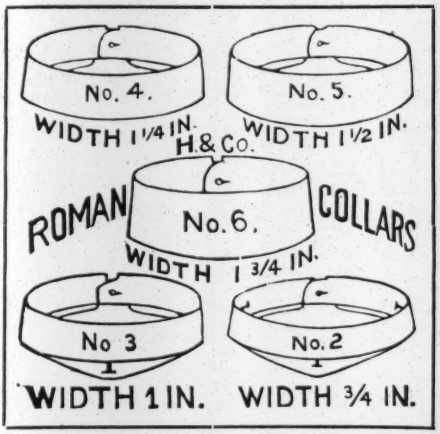

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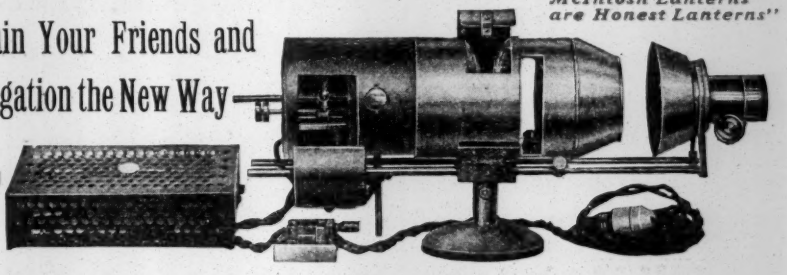

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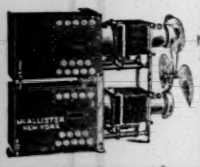

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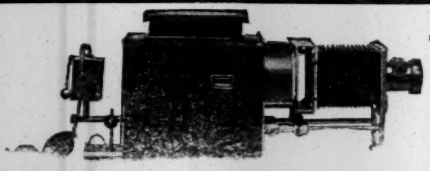

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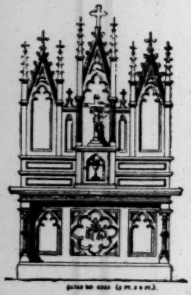

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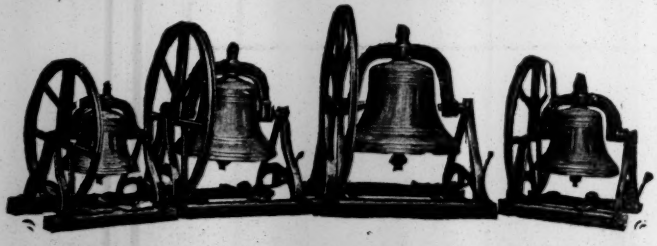

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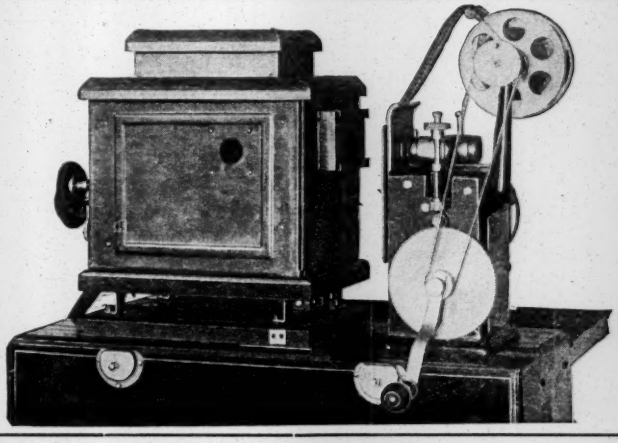

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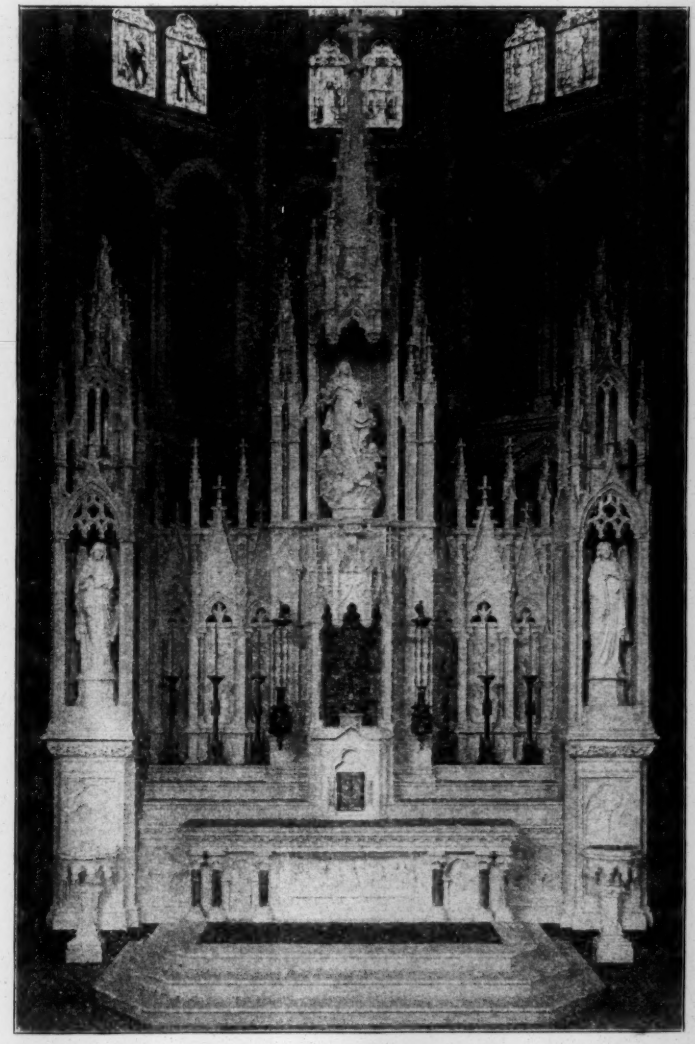

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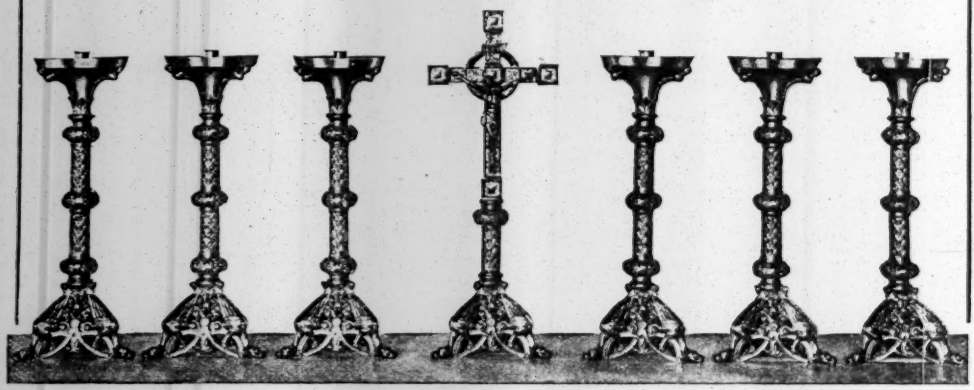

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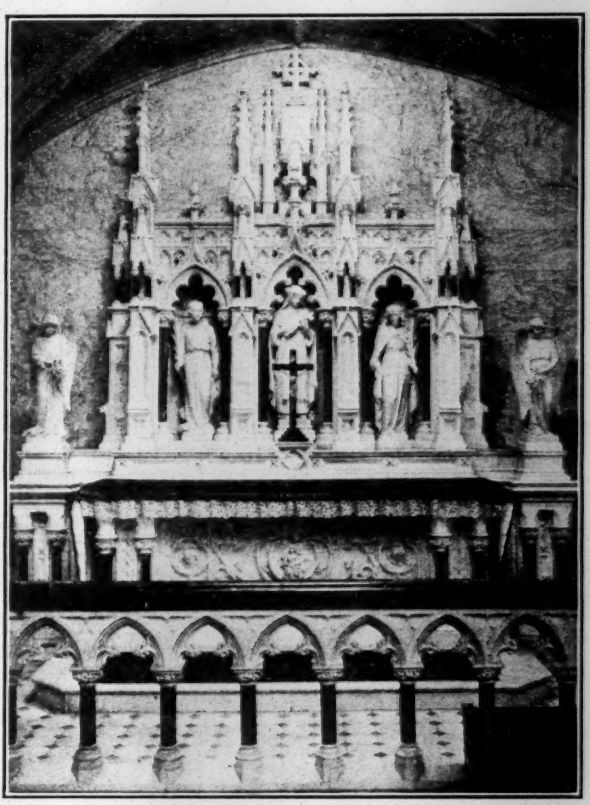

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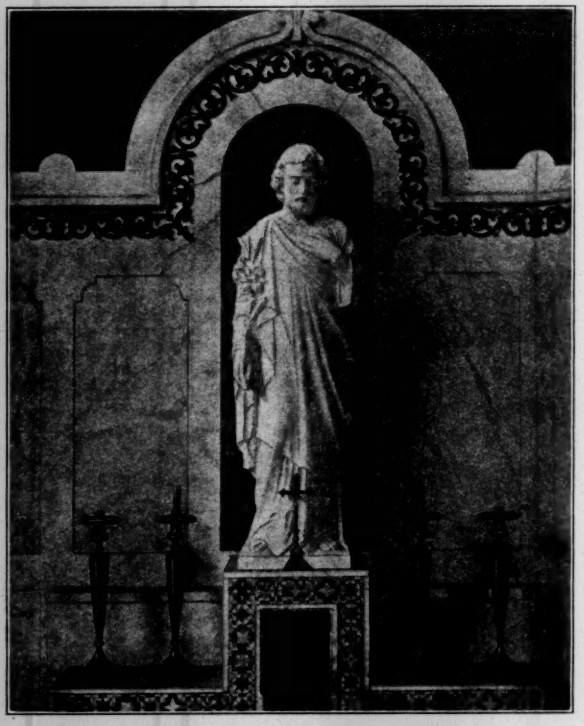

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